The Outlook

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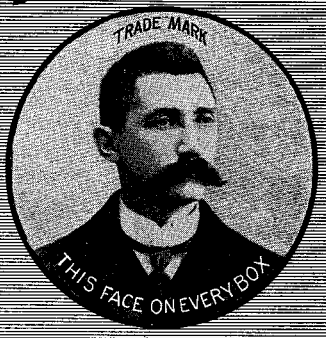

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The Proposed Sympathetic Strike

The overshadowing event in the history of the coal strike last week was President Mitchell's issue of the call for a National Convention of the United Mine Workers on July 17, to decide whether or not the whole order should go out in sympathy with the anthracite workers. It is always unsafe to predict, and a strike fever is as likely to prove contagious as any other, but present indications are that this Convention will not order the sympathetic strike proposed. Unfortunately, the anthracite districts already on strike are likely to vote pretty solidly for the complete suspension of the coal industry, and the Virginia and Michigan soft-coal districts, where there is now trouble between operators and operatives, are likely to vote in the same way; but the most important soft-coal districts—those of western Pennsylvania, Ohio, Indiana, and Illinois—are covered by the yearly agreement entered into a few months ago between the union and the operators, and the miners in these districts are strongly opposed to a strike. Should one be ordered in spite of their protest, the disruption of the union would be likely to follow, partly because such an order would discredit among the soft-coal workers the experiment of uniting with the hard-coal workers in the same organization, and partly because such an order would discredit among the soft-coal operators the experiment of making yearly contracts with the union. Fortunately, the leaders of the union realize that their organization has everything to lose and nothing to gain by the violation of its contracts, and their influence will be against the universal tie-up proposed. It is worth noting that the call for the Convention to consider the proposed action was not issued by President Mitchell for two or three weeks after the Convention had been demanded by the five districts required, and the call, when issued, deferred the Convention an additional four weeks. Nevertheless, the fact that a universal tie-up of the coal industry is even contemplated should start the public to consider measures of self-defense.

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The Mine Workers' Statement

At the beginning of this week President Mitchell issued in behalf of the mine workers a reply to the statement of the operators summarized in these columns last week. Like his statement in 1900, the document is ably written, and entirely free from the rhetorical appeals to class feeling which so commonly discredit labor manifestoes in the eyes of the general public. Its main points are as follows:

1. Arbitration: "Every conceivable conciliatory effort to avert a rupture, and every means to bring the matter in dispute to arbitration, was resorted to by the union, but without avail."

2. Low wages: "The total number of persons employed in and around the anthracite coal mines is 147,500; they are employed never to exceed 200 days in any one year, and they receive as compensation for their services an average of $1.42 for a ten-hour work day. It will thus be noted that they earn annually less than $300."

3. Higher cost of living: "True it is that a ten per cent. increase in wages was granted by the coal operators as a strike concession two years ago, but it is also true that a large portion of this ten per cent. was paid back to the companies to buy the suppression of an old powder grievance; moreover, according to reliable commercial agencies, the cost of living has increased, particularly in the purchase of foodstuffs, from thirty to forty per cent., so that the purchasing power of a miner's earnings is less now than before the strike of 1900."

4. Higher efficiency of labor: "The Presidents of the various coal-carrying railroads have given publicity to a statement that during the year 1901 the productive capacity of mine workers deteriorated an average of 12½ per cent.; in other words, the United

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Mine Workers' organization is accused of encouraging poor workmanship. An examination of the reports on coal production compiled by the United States Government discloses the fact that from 1890 to 1900, inclusive, the mines were in active operation an average of 182 days per year, and for each person employed there was produced 363 tons of coal per year, while in the year 1901, against which the operators so bitterly complained, the mines were in operation 194½ days, and there were produced 475 tons for each person employed."

5. Higher profits: "In substantiation of our claim that the coal companies can afford to pay increased wages to the mine workers without increasing the cost of coal to consumers, we submit the following extracts from the Government reports. For the eleven years beginning with 1890 and ending with 1900, the average home value of all coal mined and sold was $1.48 per ton. For the year 1901 the value of the anthracite product was $1.87—a gain of more than 31 per cent. over 1900. In other words, while, according to President Olyphant, 13 cents per ton represents the operators' increased cost of production in 1901, 39 cents per ton—as compared with 1900—represents the increased value of the product to the operators."

6. The Company's books: "President Baer, the recognized spokesman of the coal trust, made the statement that he was ready to submit the books of the coal departments for our examination, in order to prove that wages could not be increased. This proposition, on the surface, appears reasonable, but when dissected and analyzed it is positively absurd. Eighty-five or ninety per cent. of all coal produced in the anthracite regions is from mines owned and operated by the various coal-carrying railroads; the freight charges for hauling a ton of anthracite coal one mile are three times as great as those of other roads for hauling a ton of bituminous coal one mile; and as a consequence the coal departments, while actually earning enormous profits on a legitimate business, may and do appear to be losing money, for the reason that the railway departments absorb the profits of the coal departments by charging the coal departments exorbitant freight rates. They thus rob Peter to pay Paul."

7. The miner's ton: "When the railroad companies transport coal to market they receive tariff upon 2,240 pounds, a legal ton, but when the miner is being paid for his labor he is required to produce and load from 2,740 to 3,190 pounds for a ton, and it is against this flagrant injustice that the anthracite mine workers so vigorously and justly protest."

8. The real issue: "We have done all that honorable men could do both to avert and to end this strike. It is now apparent that the real purpose of the coal operators is to destroy organization among their workmen. Conscious of the great responsibility resting upon us, apprehensive of the danger threatening our commercial supremacy should the coal miners of the entire United States become participants in this struggle, we repeat our proposition to arbitrate all questions in dispute."

Upon one point the mine workers and mine operators are substantially in agreement. It is not now wages or hours or the weighing of coal at the pit's mouth which supremely concerns either side, but the establishment or overthrow of trades-unionism.

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Labor Disorders

While exceptional order is still maintained by the striking mine workers in Pennsylvania, there have been smaller strikes in two States for which the militia has been called out to prevent rioting. The first of these occurred at Pawtucket, Rhode Island, where the street-car workers were on strike because the company reduced wages when reducing the hours of labor from eleven to ten in conformity with the new ten-hour law. The disorder here, however, seems to have been greatly exaggerated by the press despatches, and the strikers as a body have conducted themselves well enough to retain well-nigh universal public sympathy. The second strike, on the other hand, that of the dye workers in the silk-mills of Paterson, New Jersey, and neighboring towns, occasioned a riot in Paterson, which resulted in the death of one or two people and the injury of several more. Mobs descended upon some of the mills to compel hands to stop work, and for a time terror reigned. The mobs were led by men who had no standing in the dyers' union, and, indeed, the officers of the union were as signally overridden as the officers of the law. The elements which have made Paterson the center of Anarchism in this country seemed to have temporary control. However, if the chief of police had acted promptly when the mobs were gathering, the disgraceful scenes could probably have been prevented. The chief was discharged by the Mayor for his long inaction, and the Mayor asserted the ability of the local officials to maintain the order they had finally restored. Against his own judgment, however, he finally yielded to the demand of mill-owners that State troops be called out. The one gratifying feature of the affair was the appeal of the head of the dyers' union for co-operation among all labor sympathizers to keep the peace. This appeal

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had the ring of sincerity, and showed that he realized keenly the disgrace and weakness which disorder brings to those who are responsible for it, and the prestige and strength it always gives to their opponents.

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The Reciprocity Fiasco

The conferences of the Republican Senators to agree upon a Cuban reciprocity bill seem to have ended in utter failure. The nineteen beet-sugar "insurgents," led by Senators Burrows, of Michigan, and Elkins, of West Virginia, consented to drop their rebate scheme in conformity with the President's message, but were immovable in their insistence that the proposed twenty per cent. reduction in the duties on raw sugar from Cuba must be accompanied by the removal of the "differential" by which the Sugar Trust is protected against the competition of foreign sugar refineries. To this Senators Aldrich, Platt, and other leaders of what have been called the Administration forces would not consent, and as no Democratic Senator would support the reciprocity bill except as amended by the House to remove the protection of the Sugar Trust, negotiations came to a standstill. At the conference of Tuesday of last week Senator Spooner, of Wisconsin, proposed on behalf of the Administration forces a compromise by which the reduced duties on raw sugar from Cuba should not be allowed if the President became convinced that "the substantial benefit of such concession was inuring to the purchasers thereof, individual or corporate, within the United States." This provision was rejected with little ceremony by the "insurgents," who claimed with force that the only practicable way to keep the Sugar Trust from getting benefit from the proposed concession to Cuba was by the House amendment removing the extra duties by which the Sugar Trust is protected. Inasmuch as the President had recommended that provision should be made that the Cubans and not the Sugar Trust should receive the benefit of the proposed concession, the "insurgents" now claimed to be the truest representatives of the Administration. The explanation of the unwillingness of the Administration leaders to accept the reciprocity bill as amended by the House is not so much friendship for the Sugar Trust as desire to avoid opening the way to the further discussion and amendment of the tariff—for, as a rule, the very Senators most opposed to reducing the tariff on raw sugar are most in favor of reducing it upon manufactured articles. To avoid further party divisions just as a Congressional campaign is about to open, the Congressional leaders on both sides are willing that the performance of a National duty shall be indefinitely postponed. The failure of Congress to support President Roosevelt in his earnest and wise endeavor to give Cuba a helping hand will disappoint and chagrin a very large body of Americans. A few short-sighted or greedy men may postpone reciprocity with Cuba, but the country is with the President, and if he persists, as we hope he may, he will in the end carry his point.

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The New Irrigation Law

The Irrigation Bill, which passed the House by a vote of nearly three to one, and was last week signed by the President, practically turns all future proceeds from the sale of public lands in the partly arid States and Territories into a fund for the development of irrigation therein. It is estimated that there remain six hundred million acres of public lands in the Far West, of which one-tenth—a territory as large as Iowa and Illinois combined—can be reclaimed by irrigation. The bill just adopted as law requires that this work shall be carried forward by the National Government—partly because it alone controls inter-State waterways, partly because it owns the lands to be benefited by the irrigation work, and partly also perhaps because the National Government will most patiently bear the expense if the work proves unremunerative. This last reason was not, of course, avowed by the representatives of the States concerned, but their anxiety that the National Government should do the work, rather than cede the public lands to the State Governments and have them attend to it, did not suggest the belief that the works would be directly remunerative, and the repeated argument that irrigation appropriations would prove more remunerative than river and harbor appropriations strengthened the impression that the National Treasury

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might be extravagantly drawn upon on account of the lands in the Western territory. Nevertheless, the provisions of the law, as it now stands, are eminently conservative. The only sum appropriated is the five or six million dollars received from the sale of lands during the last two years, and in the future the fund is dependent upon the proceeds from future sales of land, including the land reclaimed by the irrigation works. The law contains an admirable provision restricting the sale of the irrigated land to actual settlers, and in plots from forty to one hundred and sixty acres.

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The Victory for Panama

Before the final vote was taken, the division in the Senate upon the Canal Bill had come to follow closely party lines All the Democrats, with the exception of Senators Teller, of Colorado, Jones, of Arkansas, and Rawlins, of Utah—the last was in favor of no canal—favored Nicaragua, the route named in the last Democratic National platform. On the Republican side the line was more broken, since the Pacific Coast Senators were nearly a unit for Nicaragua, but apart from the representatives of this section, where enthusiasm for Nicaragua has been the passion of years, there were only six Republicans who did not support Panama. Two of these—Senators Platt, of New York, and Hawley, of Connecticut—were members of the Canal Committee; the other four were the Senators from Pennsylvania and Minnesota. The vote stood 42 for Panama to 34 for Nicaragua—or, counting pairs, 47 to 39. When the Panama route had been preferred and the final vote was taken on the question whether a canal should at once be constructed along this route, there were only six negative votes. These were cast by Senators Dubois, of Idaho, and Vest, of Missouri, who are opposed to the whole canal project, and by Senators Bate, of Tennessee, Daniel, of Virginia, Pettus, of Alabama, and Cockrell, of Missouri—who preferred to defer the building of the canal rather than have the Panama route selected. The bill passed authorizes the President to buy out the Panama Company for $40,000,000 if a satisfactory title can be obtained to its property, and to the necessary lands in the United States of Colombia. In the event of failure to secure such title, the President is authorized to proceed with the construction of a canal along the Nicaraguan route. The friends of Nicaragua attempted to stipulate that the title to the Panama Company's property must be obtained within six months, but were beaten by a vote of 44 to 31, and were again beaten by a vote of 39 to 35 when they attempted to limit the negotiations to one year. The Outlook has already more than once expressed, and now repeats, the view that the arguments in favor of the Panama route are, since the reduction of terms by the Panama Company, conclusive and convincing. Before the bill was passed an amendment was offered by Senator Fairbanks, of Indiana, providing for the issue of $130,000,000 of two per cent. gold bonds to pay for the building of the canal. This amendment was adopted by the narrow majority of 38 to 36—the negative vote coming from those who believed in building the canal out of the proceeds of taxation, and from those who objected to the further issue of gold bonds to serve as the basis of National bank circulation. Of course only National banks can afford to take bonds bearing the low rate of interest named, for to them alone is given the privilege of issuing currency on the security of their bonds. As the two per cent. bonds issued to the banks year before last now command a premium of more than seven per cent., it is believed that the whole $130,000,000 proposed can be issued at or above par. It would seem that they ought to be issued at the highest price they will bring in the open market, but the Secretary of the Treasury may feel bound by the wording of the amendment to offer them at par to popular subscription.

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Recent Party Conventions

The significant action of the Democratic State Convention in Illinois was its omission of any plank reaffirming the principles of the Kansas City platform. This act was the more significant because it was not merely one of omission but one of commission, since the drafts of the platform first submitted to the committee on reso-

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lutions contained a clause guardedly reaffirming the Kansas City declaration. On the Philippine issue, however, the platform declared in favor of treating the Philippines as we have treated Cuba, and on all points except silver it was in harmony with the National platform. With regard to State issues the noteworthy plank was the strong declaration in favor of a referendum upon ordinances granting municipal franchises. At the recent Republican Convention in Maine the interesting planks were those reindorsing the prohibition policy of the State, and demanding that party nominations be made at direct primaries. At the Republican Convention in Vermont a few days later the important plank adopted was one demanding that a local option and license measure should be submitted to the voters of the State, and that their will in the matter should be given effect in law. This is the most serious blow that has been given to prohibition in Vermont in recent years. The proposed referendum was adopted as a compromise—a strong faction demanding a straight-out declaration for a local option and high license policy. The Vermont Convention was interesting in other respects. Two New York railroad men with summer residences in Vermont—General J. G. McCullough and Dr. W. Seward Webb—were the leading candidates for Governor. Dr. Webb withdrew his candidacy early in the campaign, and his place was taken by Percival W. Clement, a Vermont man connected with the Webb railroad interests. At the Convention the defeated Clement faction made charges of bribery against the successful McCullough following, which could not easily have been made blacker in Delaware or Montana. Vermont's reputation for political purity—a reputation made National by a long line of incorruptible United States Senators—was seriously tarnished by last week's gathering.

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The Democratic Harmony Dinner

Ex-President Cleveland and ex-Senator Hill, the leaders of Tammany Hall, and the leaders of the anti-Tammany "Greater New York Democracy," were all present at the opening of the new Tilden Club in this city last week, and the speeches made were all directed to the restoration of Democratic harmony. Senator Hill's speech was most skillfully framed for the end in view. It touched in rapid succession upon half a dozen issues upon which Democrats are practically united, cleverly satirizing the Administration's bill offering "twenty per cent. of justice to Cuba," urging the immediate removal of the tariff from articles controlled by trusts, and demanding "the preservation of constitutional liberty wherever our flag floats." In closing, ex-Senator Hill paid a graceful compliment to ex-President Cleveland, and another, though a more guarded one, to Mr. Bryan. Ex-President Cleveland's speech was, of course, somewhat less conciliatory toward the leaders with whom he differed. Mr. Cleveland never could bend when in politics, and naturally he does not bend when out of it. The harmony which he urged was to be secured by a return to the old principles for which the party stood before its recent alliance with the radical elements from the farmers' alliances and the city trades-unions. Particularly did he urge that tariff reform should again be made the prime object of his party's efforts. His words were as follows:

> Democracy has already in store the doctrines for which it fights its successful battles, and it will have them in store so long as the people are kept from their own, and just so long as their rights and interests are sacrificed by favoritism in government care, by inequality in government burdens, by the encouragement of huge industrial aggregations that throttle individual enterprise, by the reckless waste of public money, and by the greatest of all injuries, as it underlies nearly all others—a system of tariff taxation whose robbing exactions are far beyond the needs of economical and legitimate government expenditure, which purchases support by appeals to sordidness and greed, and which continually debauches the public conscience.

In New York there is likely to be substantial Democratic harmony this fall along the lines proposed by Mr. Hill and Mr. Cleveland, though even in this State the more radical supporters of the Chicago platform have organized a "Liberal Democratic party" and have put an independent ticket in the field. West of the Alleghanies, however, the Chicago platform Democrats are generally in control of the party organization, and their leader, Mr. Bryan, in the opinion of those who know him best, is as unable to compromise as Mr. Cleveland himself.

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In the Philippines

The most important and encouraging report of the week is that civil government has been organized in the island of Samar; several insurgent leaders were present when General Grant turned the administration over to Acting Civil Governor Wright. In the island of Leyte also resistance to American control appears to have ceased, or nearly so; one insurgent chief surrendered last week, and the only other one of importance in the field has promised to surrender. These two islands have been fierce in their opposition to American rule, and the end of the contest there leaves little territory in the hands of insurgents. Less pleasant is the report from Colonel Baldwin, in command of the troops in the Lake district of Mindanao. Despite the assurances given to the Sultan of Baclod by Colonel Baldwin as to the intentions of the Americans (including, press despatches state, that there would be no interference with religion, plurality of wives, or property of the Moros), the Sultan has replied to the effect that if the Americans do not retire from the Lake country all the dattos will make war. Colonel Baldwin says that the Sultans of Baclod and Massin will have to be taken prisoners before permanent peace in Mindanao will be possible. The investigation into the charges made by Major Gardiner (that in Tayabas province the military interfered with the civil power when he was Governor) is still going on. A principal witness last week was General Malvar, the famous insurgent leader. He gave a picturesque account of insurgent methods in Tayabas and Batangas provinces, and said that he could have kept up the struggle indefinitely if it had not been for General Bell's "reconcentration" system. Malvar said that the people in the towns obeyed the orders issued by the American authorities as well as his own. Each body of insurgents in Tayabas was supported by the town to which it belonged.

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The Venezuelan Revolution

The reports from Caracas which reached New York last week indicate that the present revolutionary movement in Venezuela is the most formidable of the many which have occurred within the last decade. According to the earlier despatches received, the revolutionists had not only captured San Felipe, the capital of the province of Yaracuy, and several towns of considerable importance in the province of Lara, but an unexpected outbreak had occurred in Valencia, in the heart of the city, and, most threatening event of all, La Guayra, the port of the capital Caracas, had been attacked, and in reply the government forces had shelled its suburbs from their forts and from a war-ship with some loss of life, while merchants and people generally in Caracas and La Guayra were panic-stricken and even apprehended a siege, although in the end the revolutionists were repulsed. A few days later Mr. Bowen, the American Minister in Caracas, reported some successes of the revolutionists, but did not mention the alleged attack on La Guayra or the possibility of a siege of Caracas, although his despatches were dated later than the time when these occurrences are supposed to have taken place. The contradictory and incomplete nature of these despatches, both press and governmental, is typical of the character of most of the news which reaches this country from South America or Central America during such disturbances. Mr. Bowen's despatch positively contradicts the statement that the Orinoco River has been blockaded, a matter of considerable commercial importance if it were true. On the receipt of the earlier despatches United States war vessels were ordered to Caracas, under the general intention of upholding the rights of American citizens if necessary. German and Dutch war-ships were also sent to Caracas. The condition of affairs in Venezuela is such that it is well to have an efficient American force at hand, in case complications might make it desirable to use moral if not physical force; this is illustrated by the fact that quite recently a Norwegian steamer was seized by Venezuelan revolutionists, compelled to act as a transport for insurgent troops, and, after the vessel had been returned to the command of her captain, she was fired on by Venezuelan Government troops and the captain killed. A matter of really greater importance, if not more sensational in its character, is the submission to the Congress of Argentina of the treaty between that country and Chili, which provides for arbitration by the British Government, or under certain

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conditions by the Swiss Government, of all questions now existing between the two republics which cannot be settled by direct negotiations. The Argentine Congress is expected to accede to this treaty, and it is believed that it will become binding. The treaty is of international significance, because it provides for the first application in South America of the principle of arbitration to matters in which it has been claimed that national sovereignty was involved.

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The Coronation The coronation of Edward VII. at Westminster Abbey will in all probability have taken place before this number of The Outlook reaches most of its readers. The only possible cause for postponement seems at this writing to lie in the continued uneasiness about the health of the King. It is generally believed that the rumors as to this have been exaggerated, and that the anxiety of the people of England that nothing should interfere with the great pageant fixed for Thursday of this week has been in a measure the cause of this exaggeration; Monday's semi-official statements indicate that the King had greatly benefited by his visit to Windsor and enforced rest, that he was able to take a ride, and later on that day he returned to Buckingham Palace. The indications are that the ceremony to which the people of Great Britain and her colonies have been looking forward with such interest will take place without serious drawbacks and with all possible pomp and ceremony. There has been a reaction the past week from the grumbling and dissatisfaction which had before found expression; fine weather has followed the continuous chilly and rainy days which made London's decorations bedraggled; the heavy barricades across the streets near the route of the procession still arouse some discontent, but assurances have been given that the people shall have all reasonable opportunities to see, and that the police shall handle the crowds with respect as well as strength; the talk of Anarchist plots has had no confirmation; the demand for tickets for seats on the line of the procession has increased suddenly, after a depression in price most disappointing to speculators. The presence of a great fleet at Spithead, to be illuminated on Friday night; the gathering of royal delegates from the great nations of Europe; the arrival of the colonial Premiers; the picturesque detachments of contingents of troops from distant dependencies and colonies—some of them, it is pointed out, from places not British possessions when Victoria's reign began; the extraordinary preparations for illuminations—these are some of the pre-coronation matters which most occupied last week the attention of the London crowds. That a spice of humor should not be wanting, the "Jacobites" have amused the world by a placard declaring that the Archduchess of Modena-Este (Lady Maria Theresa Dorothea) is and has been the rightful heiress to the British throne since the decease of "our Sovereign Lord and King Francis XX."

❀

A German-Dutch Colonial Cable The telegraph convention concluded a year ago between Germany and Holland has recently been ratified by the Dutch Parliament. It provides for a German-Dutch cable system which shall be under the joint control of the two Governments, and which shall establish a separate German-Dutch cable connection between these countries and their colonies in Asia, as well as with China by way of San Francisco. Freedom from dependence upon the British cable monopoly is the chief object sought. The cable will be laid from Menado, the capital of the northern Celebes, to one of the group of Mariana Islands subject to Germany, and thence to Shanghai. At Guam connection will be made with the American cable to be laid between San Francisco and the Philippines. The Dutch Government will lay a cable between Menado and Balik Papua in Borneo, which is already connected with Java. This union of German and Dutch interests is presumably an exclusively commercial arrangement for the increased development of colonial trade; but it is nevertheless significant on account of the political suspicion which Holland has always manifested toward Germany. The latter power is universally credited with a desire to absorb Holland, not only for her valuable strip of seacoast, but for her large and prosperous colonies, and the union of their colonial cable systems in opposition to

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the British will appear to be an arrangement from which Germany is destined to reap the larger share of profit, politically as well as commercially.

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The French in the Sahara Desert

The recent victory of a French force over Mahdists at Bir Alali, ninety miles northeast of Lake Tchad, where the northern Soudan borders on the Sahara Desert, had far more significance than the casual reader would attach to it. It was a success for France in her gigantic and in some respects doubtful attempt to bring most of the Sahara Desert under rule; for, though nominally its possessor since the new delimitation of African territory made by treaty in 1899, Arab tribes traverse the region, and are being organized for what is supposed to be a final war for the preservation of Mohammedanism in northern Africa. These tribes are the survivors of the Mahdists whom Kitchener defeated at Omdurman, and they have been greatly increased in strength by the religious propaganda of Senousse, a fanatical prophet who has assumed to continue the work begun by the Mahdi. What Gordon began and Kitchener finished in Egypt and the Upper Soudan, France has taken up farther west, working southward from Algeria and Tunis and northward from the French Congo, seeking to protect the caravan routes which traverse the Sahara from the center of the continent to Algeria, Tunis, and Tripoli. The task of France is extremely difficult because of the lack of a base of supplies for expeditions which have to penetrate into the desert interior, and also on account of the scattered forces of the enemy, easily separable into small attacking bodies which the French troops have first to find and then to conquer. Several expeditions have been employed in this work of conquest during the last two decades, partaking largely of the nature of exploring parties, and they have dotted large districts of this immense region with military posts and settlements. It is generally believed that a tacit agreement between Italy and France exists by which the latter has arranged to give Italy a free hand in Tripoli, now nominally under control of the Sultan of Turkey, and the alarm of the latter over the prospective disappearance of all his African dominions is being heightened for the purpose of engaging his assistance against France.

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Commencement Notes

College Commencements were held in all parts of the country last week, with a general record of large gifts. The Outlook has already reported the gifts aggregating nearly one hundred thousand dollars to Wells College, which is admirably housed in one of the most beautiful villages in New York. It is a pleasure to add that the College is to have two new buildings, one of which will be a gymnasium and recreation-hall, which is to be known as the Helen Fairchild Smith Hall, in honor of the Dean of the College—a woman of exceptional ability and charm. The most picturesque event in connection with the Wells Commencement was the out-of-door presentation of Tennyson's "Princess."——At the Mount Holyoke Commencement President Woolley announced the endowment of the department of Biblical Study; and one of the principal exercises of the week was the presentation of the Dwight Memorial Art Building.——Rutgers College, which celebrated its one hundred and thirty-sixth annual Commencement last Wednesday, is to have a new library building.——At the University of Pennsylvania it was announced that Mr. Joseph Wharton, founder of the Wharton School of Finance and Economy at the University, had added three hundred thousand dollars to the endowment which he had already given to the school.——In a very interesting address at the alumni dinner at Brown University President Faunce enumerated gifts during the year amounting to between six and seven hundred thousand dollars Few American institutions have been more successful of late years in adding to their resources, both materially and educationally, than Brown.——President Harper did not announce any new gifts at the convocation of the University of Chicago, but reported that the gifts to the institution during the year aggregated two million and twelve thousand dollars.——The principal events of interest at the Smith College Commencement were the very attractive presentation of "Romeo and Juliet" by the Senior Class, with the thor-

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oughness and charm which characterize the dramatic events at Smith; the address to the Senior Class by Dr. Edward Everett Hale, and the completion of the fund of a hundred thousand dollars, which secures the bequest of another hundred thousand. The college chapel is to be remodeled and very much enlarged, and the foundations for the students' building have been laid, thus securing for Smith two very desirable extensions of college accommodations for student life.——The honorary degree of Doctor of Jurisprudence was conferred upon ex-President Cleveland by the College of St. Thomas of Villanova, a Roman Catholic institution, last week. Mr. Cleveland made a brief reply, pointing out the equality which prevails in the republic of education, as illustrated by the fact that one who, like himself, was connected with the management of a Protestant university such as Princeton, should receive an honorary degree from a Catholic college such as St. Thomas of Villanova.

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An American Scholar

President Faunce announced a long list of gifts to the University at the Brown Commencement; but the most significant and interesting event was the observance of the sixtieth anniversary of the graduation of Professor Albert Harkness. Rarely has an American teacher and scholar received such a spontaneous and genuine expression of universal affection and pride. Dr. Harkness was the central figure of the college anniversary, and everybody seemed solicitous to do him some special honor. Graduating from Brown in 1842, taking his Ph.D. degree from Bonn twelve years later, Dr. Harkness became Professor of Greek in his Alma Mater in 1855, and retained this post until two years ago, when he became professor emeritus. An ardent and enthusiastic teacher, with the faculty of winning the affections of his students, Dr. Harkness has been throughout his whole life a fertile scholar, carrying on his own work with unremitting patience, and publishing a long series of text-books both in Latin and Greek. His charming personality has had much to do with his success; and the fine quality of his mind and character was never more distinctly shown than in the brief but singularly appropriate and beautiful address made at the alumni dinner—an address full of the quality of the highest culture, academic in tone and reference, but thoroughly literary in form, delivered with winning simplicity, in a voice which was heard in all parts of Sayles Hall, and upon which a thousand men hung with unbroken attention to the very end, when the applause shook the building. In this practical country and age the honor paid to a scholar deserves special comment; it is significant of the fact that the intellectual ideals are still fresh in the minds of hosts of men, and that services to the higher life of the country are still counted, by those best entitled to judge, the highest services.

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Andover Theological Seminary

After some considerable discussion of the declaration made by the trustees of Andover Seminary that they would like to move the Seminary from Andover if an advantageous change could be made, a decision against removal has been definitely reached. In spite of the serious loss of some of its most efficient professors and the marked falling off in the number of students, the alumni have apparently been strongly urgent that effort be made to rehabilitate the Seminary in its historic position. It now lies with those who have been influential in bringing this decision about to justify it. More and more it is coming to be recognized that a Christian minister is to deal, not with doctrinal theories, but with life; not with books, but with men. As the medical students flock to the cities because only there do they find problems of physical life in all their variety, so students of theology are beginning to see that ethical and spiritual problems of human life are to be found in all their variety only in the large cities. If Andover Seminary is to regain its prestige, it will not be by any doctrinal modifications, or by acquiring funds, but only by affording the requisite training in the practical work of the ministry. Although it is situated in the country, it is not far from the cities of Boston, Lowell, Haverhill, and Lawrence. Eastern Massachusetts is one of the most thickly populated regions of its area in America, if not the most thickly populated. It is conceivable that use can be made of the

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present site of the Seminary, so that, in spite of its being on a hill somewhat remote from active life and unconnected with a university, it may, by its present system of pastoral scholarships and other means, train its students to deal with men at first hand. If it does not give, so to speak, clinical training, the condition which it now faces will remain unchanged.

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The Death of Dean Hoffman

The Very Rev. Eugene Augustus Hoffman, D.D., died at Plattsburg, N. Y., on June 17. Since 1879 he had been Dean of the General Theological Seminary of the Protestant Episcopal Church in New York City; it is largely due to his efforts that the Seminary since that year has grown, not only in efficiency, but also in material welfare. Dean Hoffman was born in 1829. He came of an old and rich family, and inherited a fortune that was accounted large even in New York. Instead of allowing this wealth to become an incubus, he used it as a source of beneficent power. After graduation at Harvard and the General Theological Seminary, he was ordained to the priesthood. For several years he was engaged in parochial duties with marked success, especially on the executive side of church work. His ability as an administrator, as well as a considerable portion of his wealth, was devoted for the last twenty-three years of his life to the Seminary. His wisdom was in no way more evident than in the policy he pursued of building up the Seminary on its site near the heart of the city, and thus withstanding the tendency that is taking most of the churches and educational institutions away from the turmoil of the busiest streets and from social conditions which it is the business of the Church to ameliorate.

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A Foreign Missionary Movement at Yale

A new venture in foreign missions has been undertaken by men of Yale. Its object is to establish a mission in North China. The character of the mission will be evangelistic, medical, and especially educational. The fact that its field of operation will be in a large student center will give its educational work especial significance. Control of the movement is vested, not in any existing missionary board, but in a council of forty, of which ex-President Dwight, of Yale, is President. Among the officers are representatives of the Baptist, Congregational, Episcopal, and Presbyterian Churches. An installation fund of $20,000 has been raised by the executive committee who have developed the plans of the mission. The direct leadership of the mission is to be in the hands of the Rev. Harlan P. Beach, a former missionary to China and the present Educational Secretary of the Student Volunteer Movement; the Corresponding Secretary is Mr. William Sloane, of New York; the Executive Secretary is Professor Edward B. Reed; the Treasurer is Mr. Pierce N. Welch, of New Haven. President Hadley has given the movement his support, and will have made public announcement of it on Commencement Day at Yale before this reaches our readers. Two recent graduates of Yale are to go to China this coming fall to study the language. The number of Yale men doing educational work in this mission will, it is expected, ultimately reach a score. There have been from time to time other foreign missionary movements professedly undenominational in character, but they have, as a rule, been unintelligent and irresponsible. The fact that this movement is to be carried on under the auspices of university men gives assurance that its purpose is enlightened. From the charge, moreover, of irresponsibility, to which other undenominational movements are usually justly subject, this movement is, of course, wholly free. Not only is it well organized itself, but it also has established harmonious relations with church mission boards, and will have in particular the active co-operation of the American Board of Commissioners for Foreign Missions. Those who believe that the religion of Christ is the supreme force for the advancement of all human life, as well as those who care more for deed than for creed in religion, will watch with favorable disposition the course of this movement.

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New York in Smoke

No previous strike has affected New York so visibly as that which is now going on in the coal-producing regions. The metropolis

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has been notable among the cities of the world for the clearness of its atmosphere and the beauty of its sky; but since the supply of anthracite coal ceased and the furnaces of the city have been fed by soft coal, the sky has vanished and the atmosphere has become as murky as that which envelops in gloom the "smoke cities" of the New and Old World. The ordinances against the use of soft coal have been enforced so rigidly that the city has heretofore been kept free from smoke. Actions have been taken against many of the violators of the ordinances; and there is a resolute determination that, although New York may have to temporize in the situation for the moment in behalf of its working people, it shall not become a "smoke city." If the rigid enforcement of the ordinance at the moment would compel the closing of factories throughout the city, New York will be willing to suffer temporary discomfort rather than inflict a greater discomfort upon a large mass of population; but as soon as anthracite coal is accessible, the ordinances ought to be and will be rigidly enforced; and in the meantime the action of the authorities in calling all violators of the ordinance to account will be heartily indorsed. The use of soft coal on the elevated railroads has already been partly discontinued. The beauty of the sky and the clearness of the air are among the greatest attractions of the metropolis. They cannot and must not be sacrificed.

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Fields for Christian Education

Those who disapprove of giving pecuniary help to theological students are prone to withhold contributions to the educational boards of the churches. Their objection is reduced to trifling weight by the report of the Congregational Education Society at its eighty-sixth annual meeting. Only one-eighteenth of its expenditure was appropriated to the need of indigent students for the ministry, and this in sums averaging less than fifty dollars to each man in a carefully selected list. The remainder of its resources was applied to the support of schools, academies, and colleges in the West and Southwest. The facts that demand such aid are but imperfectly understood. In that region of the country schools of the higher grade are ill provided for. Three counties with the area of Massachusetts in one State, in another State an area measuring thirty thousand square miles, have no school above the eighth grade, and no place to fit for college except in an academy of this Society. Teachers in these academies, graduates of the best Eastern institutions, serve in the missionary spirit on salaries of three hundred dollars. Among the pupils may be found grown men, sometimes cowboys, eager for education, and the buildings are too small for the number that apply. One of the most important and needy fields of educational work is in Utah, where two hundred and sixty towns are destitute of Christian influences. And yet Mormonism was never more aggressive in its propaganda than at present. The low-grade Mormon schools must be confronted by Christian schools of high grade. These are the most effective solvents of the Mormon problem, and every agency for promoting them should be patriotically supported. The need of furnishing Christian education to the half-million Spanish-speaking people of our Southwest, mostly illiterate and unfit for American citizenship, is equally great. The Christian teachers who for this are willing to live there in adobe huts should be reinforced. In the Northwest, too, one can ride for seventy-five miles without finding a family that can speak our language. Some towns, one of 12,000, have very few English-speaking inhabitants. It is certain to any one who notes such facts, and the steady inflow of foreign immigrants, that the educational branch of home missionary work needs generous and persevering support for the safety of the Republic.

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Connecticut Inertia

The proposed new Constitution for Connecticut, the result of the Convention's deliberations for four and a half months, designed principally to rectify inequalities of legislative representation by which certain favored small towns have two members in the House equally with the cities, was submitted last week to the verdict of the people. That verdict was rejection by a majority of over 9,000 in a total vote of only about 31,000, or about 15 per cent. of the registered vote of the

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State, as against 35 per cent. cast when, last October, the question of calling a Constitutional Convention was submitted. So small a vote marks not only indifference to Constitutional revision as an issue, but, even more, popular disgust with the remedy offered—a Senate increased from 36 to 45 members, and a system of representation giving to towns of 2,000 population two representatives in the House instead of one, to towns of 50,000 three representatives, and to towns of 100,000 (practically the present limit of size) four representatives. As not a single county in the State—not even Tolland, which contains but a single town with a registered vote of over 1,000—gave a "yes" majority, disgust with so farcical a remedy is seen to be shared, to a large extent, by city and country alike.

So conspicuous a failure of reform in the second New England State has wide interest quite apart from its immediate political consequences. These, if Democratic hopes are well founded, will include the election of a Democratic Governor on the issue of Republican responsibility for a Convention controlled by that party. Obviously, however, such temporary advantage can count but little toward righting the wrong of government by legislature under a system of misrepresentation, while popular indifference paralyzes patriotic and earnest effort, as that of Governor McLean. Here lies the true significance of the Connecticut situation looked at in the large. These acknowledged iniquities are an inheritance from a charter granted by Charles II. in 1662. Despite mild protest, they were perpetuated in the Constitution of 1818—the present Constitution. They have withstood an intermittent but continuous agitation for their reform dating back to 1848, an agitation which in the early '70's developed into a crusade under the leadership of the late Leonard Bacon. Their obstinate, if not aggressive, persistence in the twentieth century strikingly enforces the wise saying of A. K. H. Boyd that the reformer "will find less practical discouragement in the opposition of bad people than in the inertia of good people."

On another side the Connecticut failure illustrates an unfortunate possibility of wide application, that where one issue is made "paramount" other issues, perhaps more important, may be obscured or ignored. A leading Connecticut lawyer has said that the evil of permitting the Legislature to grant special charters to cities and corporations is, practically, far greater than the evil of a misrepresentative Legislature. This was recognized in the Convention, and an attempt was made to deprive the Legislature, by Constitutional prohibition, of its power to grant special charters. The attempt attracted little but perfunctory attention at any time, and was dropped almost without comment. Similarly, some excellent reforms were embodied in the rejected Constitution; for example, a provision forbidding a Legislature to elect one of its own members to civil office, and another enlarging and simplifying the process for enacting Constitutional amendments. Important as these reforms are, they almost escaped recognition, and if they exercised any influence on the verdict at the polls it was not appreciable.

In still another aspect, whatever may be the final outcome of Constitutional revision, the present failure suggests a perplexing problem of political heredity. Connecticut's long tolerance of recognized abuses as the choice of the lesser evil seems to be a clear case of not escaping the defects of one's qualities. The cult of conservatism, that intensely "practical" spirit which is the distinguishing peculiarity of the genius of the State, has seemingly disqualified Connecticut for appreciating the need of adaptation to new conditions. This theory accounts for persistent irresponsiveness to modern civic ideals in a Commonwealth of notable history and noble traditions; one that derived its institutions from Thomas Hooker and that made education the first care of its earliest struggle for existence; the seat of a great National university, the home of a high patriotism, as proved at every National crisis, and the source of conceded leadership in industrial and commercial enterprise. So far as the Connecticut attitude of indifference to reform is typical of a natural development in our older and richer States, it emphasizes the fact that, for initiative, for progressive leadership, we must look to the younger States of the West—to Oregon, for example, for the first test of the referendum.

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Torture and Lynching

A Southern correspondent sends us a news article from the Montgomery "Advertiser" of May 23, giving at length, and in horrible detail, the account of the burning of a negro at the stake in Lansing, Texas, on May 22. The negro had committed a terrible assault upon a respectable married woman of Lansing, and, having been identified by his victim, deliberate arrangements were made to burn him. "A better place," says the "Advertiser's" despatch, "could not have been selected for the convenience of the crowd which witnessed the burning, for it was an open place, smooth and covered with grass, hedged in with high trees, making an opening of two hundred yards wide and three hundred yards long." It is fairly to be inferred from the despatch that the mob was not an irresponsible one, since "Mrs. McKee was brought to the scene in a carriage, accompanied by four other women, and an effort was made to get the carriage close enough for her to see the negro. The crowd, however, was so dense that it was impossible. . . . The mob began to take ties from a fire already started and burn out his [the negro's] eyes. . . . The negro screamed in agony, and was tortured in a still more horrible manner, with the crowd clamoring continuously for a slow death, with the negro writhing and groaning, begging piteously to be shot. . . . The negro's head finally dropped, the ties were piled around and over him, and in half an hour only the trunk of the negro remained. As soon as the heat would permit, the crowd with long sticks began a gruesome search for relics. Parts of his skull and body were gathered up by some and carried away. . . . Many women were present from the surrounding country, but they had very little opportunity to see the negro until the heat forced the crowd to widen the circle and the flames leaped over him. The railroads brought crowds of people to Longview Junction, where they boarded the Texas Pacific train, which does not ordinarily stop at Lansing. The engineer was forced at the point of a Winchester to stop at the scene of the lynching, however, and the mob disembarked."

Making every due allowance for possible sensational exaggeration on the part of the "Advertiser's" correspondent, the matter-of-fact manner of description is internal evidence of accuracy. Shocking and repulsive as the details are which we quote, we print them with the hope that they will arouse the attention and quiet consideration of every intelligent man, especially in the South, who reads this page. What do such almost incredible outbreaks of savage and barbarian passion mean? The subjugation of the black race? Possibly. But certainly the destruction, not physical but moral, of the white race, if that race grows, as it appears to be growing, indifferent to such atrocity.

It is not necessary to dwell upon the awful and indescribable horrors of such a scene as the Montgomery "Advertiser's" correspondent has depicted. It is not necessary for the Northerner to say to the Southerner, Look at what you are doing, nor for the Southerner to say to the Northerner, Take the beam out of your own eye. This is a matter for intelligent American patriots to seriously reason together about, whether they live in the East or the West or the North or the South. Under certain conditions and in certain forms of society, The Outlook believes that lynching is explicable and even necessary. In the frontier days of California the Vigilance Committee was of positive moral as well as material service to the community. It is easy to understand and to sympathize with the man who shoots the human brute who attacks his home or the lives of those, especially women, who have been intrusted to his care and protection; but how it is possible for any man (except one whose passion for revenge and whose abnormal love of torture demand that he shall be kept under physical restraint by the Government) to tolerate without protest such a scene and deed of terror as the burning of this negro, or to shrug his shoulders at it with indifference as something which does not concern his life and his welfare, we do not comprehend.

Drumhead court martial is sometimes necessary; the shooting of a mad dog or a mad man, a vicious serpent or a vicious human snake, is sometimes unavoidable; but under no conceivable conditions or circumstances whatever, anywhere, any time, is torture to be permitted by civilized people. The South has produced many

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of the greatest lawyers, greatest judges, in the history of our country. The Southern man is therefore the last man to say that he is incapable of suppressing by the orderly action of law—let it be as rapid as it may—all organized and premeditated torture performed by bands of white savages.

There is a very hopeful indication that the best men in the South are taking up this important question with serious purpose. Governor Aycock, of North Carolina, has issued a proclamation offering a reward of four hundred dollars for the arrest and delivery to the authorities of each individual actively engaged in the recent lynching of two negro boys by a mob at Salisbury, North Carolina. The Raleigh "Observer" states that such a reward is entirely unprecedented, but heartily approves of both the reward and the Governor's determined action. "It is high time," says the "Observer," "for the public opinion of the State to rise up and put a stop to this form [lynching] of lawlessness." Governor Aycock's example, we hope, will be followed by the chief magistrate of Texas.

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Fundamental Principles

The people of the country are waiting with increasing impatience for the settlement of the various strikes now in progress—the great coal strike, which may be vastly extended by the sympathetic strike in the soft-coal regions, the strike of the motormen in Providence, and that of the workers of the silk-factories in Paterson. Without regard to the merits of these strikes, the public patience is beginning to be exhausted by the indifference shown to public needs, and in some cases the indifference shown to public law. These industrial struggles are being conducted precisely as if there were no parties in interest except the employers and employees—the men who control the financial interests and the men who do the work. As a matter of fact, both are the servants of the public, in so far as their work is carried on under laws enacted by the States and the General Government, and the product of their work is disposed of to the people at large. Amid the mass of details, of conflicting reports, and the general confusion regarding questions of fact which prevails, it is well to fasten the attention upon a few cardinal and fundamental principles which are to control every industrial struggle.

First: This is a free country, with a republican form of government, and that form of government must be maintained everywhere, at all times, and at any cost, as a basis for the free working out of the great economic and social problems. The United States has built a firm foundation of order; that foundation is not subject to change. Every man must obey the law at all times and in all places, whether he is a capitalist or a laborer. So far as the State is concerned, it is a matter of absolute indifference whether a combination of men is made up of capitalists or of laboring men; all men are simply citizens in the eye of the law, and every citizen must obey the law. Perfect order must be maintained everywhere; and the way to maintain perfect order is to preserve it from the very start, and not to allow the slightest infringement. Nothing is more dangerous than laxity in maintaining order; laxity at the beginning means the iron hand in the end. The Mayor of Paterson will have the whole country behind him in rigidly repressing disorder in Paterson. The Anarchist may think as freely as he pleases in this country, but he must obey the law both in word and deed. On the other hand, the employer must depend for protection upon the authorities, not upon the exercise of private force except under the regulations defined by law. There is no place here for the lawbreaker.

Second: Because this is a free country every man has a right to work where he chooses and for such pay as he is willing to receive. Freedom of labor lies at the foundation of free institutions. Having, at great sacrifice and in the face of great perils, established a free government on this continent, the American people will not permit labor unions, or any combinations of workingmen, to establish a tyranny over the laboring man. They do not propose to exchange one form of tyrant for another. The man who cannot find his job where he chooses and hold it without molestation does not live in a free country or under a free government. Nothing, in the long run, could be more

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disastrous for the labor unions, and for the men whom they represent, than that they should become identified in any way with efforts to repress freedom of action among working people in America. The labor unions are very strong so long as they are in harmony with the spirit of American institutions, and so long as they fight their battles with American weapons; but the moment they attempt to introduce Mexican methods, or to prevent other men from working, they will instantly lose their power. The people of the United States and not a section of the people will rule this country under all circumstances.

Third: Freedom of labor must be preserved and at the same time absolute freedom of organization must be recognized and preserved. The workingman has precisely the same right to organize that the capitalist has; the labor unions have the same right to exist that the combinations of mining operators have. Neither is above the law, and both can win and hold the confidence of the public only so far as they obey the law. If labor unions are to enter into contracts and make engagements, they must live up to those contracts and perform those engagements. If the bituminous miners strike in violation of their promises, they will inflict a very heavy blow on the prestige and influence of their unions.

Fourth: Sympathetic strikes are not justifiable and will not find public support. The attempt to ally different groups of workingmen together for the purpose of forcing the employers of one group of workingmen to accept certain terms is not consistent with sound economics and is not a fair method of industrial warfare.

Fifth: The supreme party in interest in such a strike as that which is going on in the coal-fields, one which affects a commodity absolutely essential to carrying on the business of life, is neither the capitalist nor the laboring man, but the public; and the time is fast coming when the public will not stand off and suffer while the two other parties in interest endeavor to settle their disputes. That public, the third party in all these strikes, is not a mere onlooker; it represents the determining force, the power that rules. It not only has its rights, but it has an authority which neither of the other parties can for a moment resist if it is exercised. The public means to be patient and the public has been patient; but it will not much longer permit these vast disturbances which affect its peace and interfere with its prosperity. It will serve notice on both the other parties that these small civil wars must come to an end for the sake of the larger interests which neither of the parties seems to take to heart; and it will impose a just and equitable method of settlement upon both the other parties, unless they accept such a method for themselves.

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The English Education Controversy

As it is now clear that the Government intends to force the Education Bill through Parliament, it is worth while to explain the principal changes it makes, and the reasons for the great hostility which the bill is encountering in and out of Parliament. The existing elementary education system is so complex that unless its main lines are kept in mind it is almost impossible to make clear the changes that the bill proposes. All this complexity arises from the circumstances under which the system had its origin. Until 1870 elementary education may be said to have been in private hands. Parliament voted money each year in aid of education; but there was no real and effective public control until 1870, when the school board system came into existence. Before that time there was a large number of schools under the control of the National Society, a Church of England organization, and a smaller number, chiefly in the larger towns, which had been begun under the auspices of the British Schools Society, a non-sectarian organization which dated back to 1808. The British Schools Society came into existence three years before the National Society. Hitherto the Established Church had utterly ignored elementary education; and it was only when the unsectarian British Schools Society began its work that the Church of England, as a measure of self-defense, took upon itself any responsibility in connection with education.

Before 1870 both these societies received annual grants from the Government, which were applied to the building

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of school-houses, the training of teachers, and to the maintenance of schools. There were thus for sixty years before 1870 two organizations at work in the educational field. Both combined failed to cover the field and to keep pace with the growth of population; and in the later sixties the country and Parliament at last realized that the care of elementary education could not longer be left to these volunteer agencies. Accordingly, in 1870, a Liberal Government, with Gladstone at its head, passed the Forster Act, under which school boards were to come into existence in communities where the voluntary system failed to meet the educational needs.

At that time the Church of England was most unwilling to turn over any of its schools to the new boards, and it undertook, in case the grants from the Treasury were continued, and it were left in control of its schools, by means of private subscriptions to raise the difference between the Government grants and the total cost of maintaining the Church schools. As a result of the Act of 1870 there have been for the last thirty years two sets of schools, voluntary and board schools. The voluntary schools have been maintained partly by Government grants and partly by subscriptions; while the board schools have been maintained by the grants from the Government and by means of local taxes levied on all the householders in the areas in which school boards have been organized.

The Church of England has failed to keep its bargain as to subscriptions; and in most places it has been hostile to the school boards, and has sought to use its influence to keep down the level of the board schools to that of the voluntary schools. For nearly twenty years past, the Church has continuously complained of the burden of its schools. These complaints have not gone unheeded; for in 1897 the fee grant to the voluntary schools from the Imperial Treasury was largely increased, and since then at least five-sevenths of the cost of maintaining the voluntary schools has come out of the National exchequer. This addition to the Government grant did not for long satisfy the Church. It was hardly in possession of it before it began a new and persistent agitation, the direct outcome of which is the bill now before Parliament. The latest claim of the Church is that the entire cost of maintaining its schools shall be a public charge; and that, in return for providing school-houses, it shall be left in control of its schools, and shall make the appointments on the teaching staffs as heretofore.

All these claims are conceded in the Government bill. Henceforward, if the bill becomes law, as it undoubtedly will, the difference between the Government grant to the voluntary schools and the total cost of maintaining them will come, not, as heretofore, out of private subscriptions, but out of taxes levied by the municipal councils. Excepting that of London, all the existing school boards are to be abolished, and their duties are to be taken over by the municipal councils. Where board schools now exist, the municipal councils will have full control over them, and will appoint the teachers. In the case of the voluntary schools the municipal councils will not have this full measure of control. Members of the councils will be nominated to the committees of management of the voluntary schools; but the Education Bill is so drawn that the managers representing the Church shall always be in a majority on these committees; and, as has been said, the bill leaves the appointment of the teachers with the Church. This is one of the chief grounds of the opposition to the bill; for while the salaries of the teachers in these schools are to come entirely out of public funds, there is to be no effective control over their appointment by any body representing the taxpayers, and, as in the past, none but communicating members of the Church of England will be appointed to the staffs of the Church schools. This arrangement puts a large department of what is practically the Civil Service under the control of the Church, and excludes Nonconformists from the teaching staffs of nearly two-thirds of the public elementary schools.

Another reason for the opposition to the bill is the abolition of the school boards. In rural England many of the smaller boards admittedly have not been a success. Their areas were too small, and there was no public opinion continuously ready to support the loyal working of the Education Acts. In the larger cities the success of the school boards has

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been unquestionable. They have greatly raised the educational standard, and have given a new dignity to the teaching profession. The best and most conspicuous work of women in local government has been on these boards; and not since the Education Act was passed in 1870 has there been a scandal in connection with any one of the larger school boards. These are all now to disappear; and instead of boards elected directly by the taxpayers for the management of elementary education, calling out the service of the best men and women of the community, elementary education in the future is to be in charge of committees of the municipal councils. Each council will have its committee for education, as it now has its committee for gas-works or water supply; but in the case of the education committee it will be in the power of a municipal council to nominate members who are not of its own body. In this way it will be possible for men and women who have distinguished themselves as educators to continue to have a part in the management of the elementary schools. They will, however, owe their continuance in this work, not to the direct votes of their fellow-townspeople, but to the good will of the majority of the municipal council.

One obviously great drawback to this change is that it will introduce sectarian controversy into municipal politics. Municipal councils hitherto have been elected mostly on national party lines, and the churches have usually stood aside at these elections. Henceforward they are not likely to stand aside, as the adherents of the Church of England and the Roman Catholic Church, as well as the Nonconformists, will be zealous to secure the election to the municipal councils of men who will support their interests in the nomination of the education committees and in the nominations to the committees of management of the voluntary schools.

The additional money which will go to the Church schools will undoubtedly help to bring up the level of these schools. This appears to be the only good feature of the bill. In all other respects it is one of the most retrograde measures which the most retrograde British Government of the last fifty years has submitted to Parliament.

The Spectator

For half an hour before the Spectator took up his pen this morning a sheet of white paper had been lying on his open desk; at the end of that time the sheet was no longer white. Little specks of carbon had given it a variegated appearance, and the Spectator supposes that if the paper had been allowed to remain undisturbed on his desk for the entire day it might have been mistaken for a sheet of carbon copying paper late in the afternoon. The window from which the Spectator gazes when he lifts his pen and seeks an inspiration no longer furnishes an inspiring view. A dull dead murkiness has settled down, which softens the near-by brick walls, but makes the middle distance foggy and brings the horizon line down to a half-dozen blocks away, leaving only a few ghostly outlines of steeples and chimneys struggling to show themselves beyond. When the Spectator crossed the river on his journey cityward this morning, the usually brilliant and striking aspect of the most picturesque of man-made sky-lines, that of business New York, was vague and indistinct. The Spectator, in his capacity of general sympathizer with the woes of mankind, hears from city housewives and laundresses tales of ruined "washes," the hung-out clothes being found when dry to be liberally besprinkled with a grimy deposit. He notices people winking their eyes on the elevated trains, as if the sandman were giving up the children to make sport of their elders; and if our lungs draw in as much of this floating carbon as it seems they must, their complaints in the way of coughing and sneezing are legitimate enough.

❀

The scientists tell us that a certain amount of dust in the atmosphere is wholesome and necessary; that without dust we should have no gorgeous sunsets, no gradations in color, nothing but dazzling light and deepest shadows; we should have no blue sky, but only a firmament of the deep blackness of the interstellar spaces; we should have no gentle, soothing rain, but only violent cloudbursts and tempestuous downpours. Not only the beauty but the habitability of the earth

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depends to a large extent on having a normal amount of dust in the air Like the beneficent microbe, upon which our bodily health depends, dust of the proper kind and in the proper place is one of the chiefest of earthly blessings.

❀

But when the equilibrium is disturbed, as it is at present in New York City, trouble begins, and warns us of unwholesome conditions. Man cannot disturb the delicate adjustments of nature without bringing distress upon himself and others Not merely æsthetic loss results from an overplus of dust, but disease and even commercial damage. The beating of carpets, for instance, is prohibited within the city because of the danger of the spreading of diphtheritic and other germs in the disseminated dust; ophthalmia is said to be due to a certain extent to too much dust; and marble-cutters are among the shortest-lived of any workmen, because of their inhaling of the pulverized stone. In a fascinating essay on this subject Alfred Russel Wallace tells of the change of climatic conditions in England since the growth of the factory system, which has made the atmosphere of England inhospitable to certain forms of agriculture. He speaks in no gentle terms of the folly of allowing health and beauty to be sacrificed to the supposed interests of England's commerce.

❀

The Spectator must make one exception to the condemnation of smoke from the æsthetic standpoint. A steamer at sea, with huge columns of black smoke blowing from her funnels, is an inspiring sight, and gives so much more life and interest to the photographic snap-shot! In the clear air of our Great Lakes especially, where there seems to be ozone enough to neutralize the bituminous outpourings of, say, Pittsburg, if they were transported there, the trails of black smoke are cheering to the artist's eye. And what would the picture of a volcano be without its shroud of fire-tongued smoke!

❀

It is easy to get rid of the smoke nuisance if we only will, even in New York City. Perhaps not this bituminous pest, though even that could probably be mitigated if we had a Czar Peter to issue mandates—most of us, however, would prefer the smoke as the lesser evil—but the other smoke, for that involves only a certain co-operation on the part of those in authority with a little carefulness on the part of the smoke-producers. The Spectator has no prejudices, and believes that tobacco-smoke has its place among the alleviations of life, but some of those who alleviate their daily existence in this comforting way forget the comfort of others. New York is improving in this respect, for some of us remember how certain elevated trains in one of the boroughs used to maintain smokers' cars which became unspeakable in the crowded hours. The story goes—and here is where the effectiveness of the modern industrial Czar comes in—that a high railroad official got into one of these cars with a lady, by mistake, and that the next day the elevated smoking-cars were abolished.

❀

The surface cars in New York City, on some of the lines at least, are still open to improvement in this respect, for smoking is permitted in one section of most of the open cars, which results in the entire car being filled oftentimes with the flavor of tobacco of a kind that Mr. Barrie would hardly recognize as belonging to "My Lady Nicotine." On some of these cars, at certain periods of the day, a lady can scarcely find a seat without danger of profaning her skirts, in spite of that capital health ordinance which has worked such a wonderful transformation in the ordinary street-car A little further insistence on care on the part of thoughtless tobacco-users, and, on the part of the railroad, more frequent cleansing of the floors, and possibly placards on the outside of the cars warning anti-tobacconists against intrusion on the seats sacred to nicotine, will be worth trying. The Spectator will not be entirely happy until he sees New York a smoke-regenerated city, not only in having clear and brilliant skies once more—and this will come, let us hope, as soon as the coal strike is over—but in having clean and smoke-free seats on all cars for those who wish to travel in our streets unsolaced by the consolations and undisturbed by the sometimes undesirable accompaniments of the fragrant weed.

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THE TRAGEDY OF PELÉE[1]

BY GEORGE KENNAN

I.

The Voyage on the Dixie — At Fort de France — First View of Pelée

[This series of articles by Mr. George Kennan is the outcome of his visit to Martinique and his exploration of the region affected by volcanic eruptions, undertaken by him as the special representative of The Outlook. The adventures and dangers encountered by Mr. Kennan were of an exciting and even terrifying kind. After a visit to the wrecked city of St. Pierre, Mr. Kennan, with others, went up the eastern coast to the sugar plantation of Vive at the foot of the volcano. Taking Vive as its base of operations, the party drove across the southeastern flank of Pelée to Morne Rouge, and from a point just beyond that nearly abandoned settlement walked down to the sea in the track of a hot tornado. Later they visited Basse Pointe, a village on the northeastern coast that had been partially overwhelmed by a flood of mud and water from the volcano, and on the night of May 26 witnessed from Vive a terrifying eruption of Pelée, with lightning and thunderous explosions, which put to flight the whole population in the northern part of the island. Wednesday there was another great eruption which the party witnessed from the sugar estate of Assier—Vive having then been abandoned on account of the threatening appearance of the volcano. On Friday Mr. Kennan and Mr. Jaccaci attempted an ascent of the mountain. They reached a height of about 3,000 feet and were able to look down into the secondary crater in the wild gorge of the Falaise, but were overtaken by a thunder-storm and forced to return. On the 1st of June, however, Professor Heilprin, who had meanwhile joined the party, Mr. Kennan, and Mr. Varian made a successful ascent from Assier and succeeded in reaching the edge of the main crater, at a height of about 4,000 feet. These and later explorations and adventures will be related in this series of articles, which will close with an account of the destruction of St. Pierre and a description of some of the extraordinary phenomena that preceded and accompanied it.—THE EDITORS.]

VOYAGES in unfrequented seas are almost proverbially tiresome and monotonous; but volcano-hunting in the tropics on a United States cruiser, with half a dozen scientists and fifteen or twenty bright, fun-loving newspaper men, is a far from uninteresting occupation. Man-of-war life, in itself, with its morning and evening band-music, its gun drills, fire drills, and "setting-up drills" for the bluejackets and marines, is much more entertaining than the life of a transatlantic passenger steamer; and when to these are added daily lectures on deck, stories of adventure and descriptions of travel given in the ward-room by men who have been in all parts of the world, discussions of volcanic phenomena by scientific experts from Washington, Cambridge, and Ann Arbor, and rag-time "coon songs" with banjo and guitar accompaniment on the after deck in the soft tropical moonlight, the time passes pleasantly and rapidly.

The Dixie carries to Martinique twenty-five or thirty passengers, who may be divided into four groups or classes, viz.: (1) Surgeons and army officers who are to look after the health of the Martinique population and assist in the distribution of the 1,250 tons of food and supplies that the Dixie carries; (2) geologists and volcano experts, including Professor Russell, of Ann Arbor, Professor Jaggers, of Harvard, and Dr. Hill, of the United States Geological Survey; (3) artists and photographers equipped with sketching materials and cameras of all sorts and sizes; and (4) magazine writers and newspaper men who are going on their first volcano "assignment," but who have had long and varied experience in Cuba, Porto Rico, China, the Philippines, and many other parts of the world. The newspapers of New York City have sent to Martinique on the Dixie some of their best writers and most expert photographers, and there can be little doubt that the catastrophe

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which overwhelmed St. Pierre will be more thoroughly investigated and more carefully, accurately, and graphically described and illustrated than any other volcanic outburst recorded in history.

Nearly all the scientists, artists, and newspaper correspondents are living below on the after berth-deck, and are sleeping in hammocks slung so closely together that the rather dark and gloomy space under the after hatch looks like a crowded hospital ward in which white canvas hammocks take the place of cot-beds. The officers of the Dixie have tried in every possible way to make us all comfortable, but the cruiser has no passenger accommodations, and the best that could be done was to give every man a hammock and twelve square feet of floor-space on the berth-deck under the after hatch. Most of us have slept in hammocks before, and, apart from the inconvenience of having no place to put soap, shaving implements, and other things in daily use, we are fairly comfortable. Those who neglected in New York to provide themselves with portable mirrors have had to shave themselves by the sense of touch—"unsight unseen"—or by distorted reflections of their sunburned faces in the bright bottom of a new tin pail; but this has served merely to develop skill and stimulate ingenuity. The atmosphere of "Newspaper Row" is pervaded by a strong odor of reconcentrado codfish from the hold underneath; but Mr. Fife, of the New York "Evening Post," who has not always been able to go to the ward-room table, declares that even this has its advantages, inasmuch as it enables him to take by inhalation and absorption meals that he would otherwise miss. The rest of us, to whom inhaled food is more or less objectionable, breathe it under protest and console ourselves with sympathetic anticipation of the joy which that codfish will carry to the hungry volcano-victims of Martinique. If the trade-winds only blew in the right direction, our coming would be heralded a day or two in advance by an ancient and fishlike smell. The codfish, however, troubles us only at night. We spend our days, for the most part, in steamer-chairs, under canvas awnings, on the quarter-deck; some experimenting with photographic cameras; some reading volcano literature, from "The Last Days of Pompeii" to Brigham's "Text-Book of Geology;" some playing chess on the ship's big board with Brobdingnagian chessmen of iron and bronze, and a few teasing "General Weyler," the ship's monkey, by showing him an empty glove, of which he has an extraordinary fear, and then placating him with beer, which he drinks out of the bottle with as much skill and gusto as if he had been accustomed to find bottles of beer growing on cocoanut-trees in his native jungle.

In the evening a dozen of the younger officers and newspaper men get together in a sheltered place on the quarter-deck with banjos and guitars, and the soft, steady trade-wind carries away to leeward the words and music of Kipling's "On the Road to Mandalay," or the landlubbers' song,

> O Mr. Captain, stop the ship!
> I want to get off and walk.

Still later in the evening, two of our most distinguished volcano experts play ping-pong on the ward-room table, while the rest of us stand around, criticise the "serving," and catch erratic balls that seem likely to go overboard through the cabin door. Sometime before midnight we all go below, put on our pajamas, climb (with difficulty) into our swaying hammocks, imagine that we are in the forecastle of a cod-fishing schooner on the Grand Banks, and—with some co-operation from the snorers—dream of volcanic eruptions and Krakatoa catastrophes until morning.

Friday afternoon, Mr. Borchgrevink, the Antarctic explorer, gave a lecture on the forecastle to a crowd of bluejackets, marines, officers, scientists, and newspaper men; Saturday we had a lecture from Dr. Hill, of the Geological Survey, on the structure of the earth; Sunday I tried to intimidate the thermometer and lower the temperature by giving the men a talk on winter travel in Arctic Asia; and to-day Professor Russell, of Ann Arbor, explained volcanic phenomena and described a night spent under 125 feet of snow in the crater of the extinct volcano Mount Rainier, where the rocks are still warm enough to melt great caves under the snow-cap, and where the mountain-climber may warm himself beside a jet of hot steam under a snowy roof 125 feet in thickness.

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The correspondents have organized on board to-day a West Indies newspaper men's society, to be known as the "Volcano Volunteers," and there was published this morning the first number of a journal entitled "The Dixie." At present it is typewritten and has a circulation of only three copies, but we are going to have it printed in due form at Fort de France. Its advertisements, personals, local items, police news, and marconigrams are things of joy, and if we don't shortly get a big circulation in the United States and the Lesser Antilles we shall be greatly disappointed!

We entered the Caribbean Sea, by way of the Anegada Passage, on the morning of Tuesday, May 20. When I went on deck at six o'clock, the sun had just risen in an unclouded sky and we were steaming swiftly, over a tranquil sea of luminous light indigo blue, toward the high, precipitous, cloud-capped island of Saba—the first of the long chain of volcanic peaks that stretches across the eastern end of the Caribbean from north latitude 18° almost to the coast of South America.

Tropical islands, at first sight, are generally disappointing in color, if not in form. The exquisite rich luminous blue of the sea leads one to expect a corresponding vividness and freshness of green in the land; and when the misty silhouette of a mountain peak ahead loses gradually the tender atmospheric purple of distance and begins to assume its own natural inherent color, one is surprised and disappointed to find that its salient slopes, if not cultivated, have a rusty, semi-arid appearance, and that its vegetation, although green; is comparatively dark, dull, and lifeless. The hills of Nova Scotia, or the islands in the English Channel, when seen in June at a distance of five or six miles, are much brighter and fresher, and have far greater variety in their tints and shades of green, than any island that I have ever seen in the West Indies. Tropical foliage is extremely beautiful and varied in form when seen in detail and at short range; but in mass and at a distance it is disappointing.

In massive ruggedness and grandeur of outline, however, the splendid volcanic peaks of the Lesser Antilles leave nothing to be desired. The island of Saba, moreover, has an interest of its own not dependent upon color or form. It is an extinct volcano—or a volcano supposed to be extinct—and nearly all of its inhabitants live high above the sea in the shallow, saucer-like bed of its ancient crater. There are a few red-roofed houses scattered here and there in sheltered ravines on its northern slope; but the only village on the island is situated in the volcano's choked-up throat. The Dutch colonists in this high crater-village must have had some anxious days and nights when Mont Pelée and the Soufrière of St. Vincent burst into smoke and flame in the early part of May. The inhabitants of St. Pierre, living at a distance of nearly five miles from the summit of Mont Pelée, had a chance at least of escape; but if the subterranean disturbance had extended to the northern islands of the Windward group there would have been no hope for the people living in the crater of Saba.

As soon as we entered the Caribbean, we began to look for signs of volcanic activity; but, with the exception of what seemed to be an intermittent jet of steam in a bare spot half-way up the steep western slope of Saba, we saw nothing to indicate that there was a volcano within a thousand miles. The second great eruption of Mont Pelée was in progress when I went on deck that very morning, and the detonations that accompanied it were certainly heard at Guadeloupe, and were probably audible at St. Kitts and Santa Cruz; but we did not notice any unusual sounds, nor could we see the faintest indication of volcanic dust in the air. The sea was tranquil and the atmosphere clear all day as we steamed southward past Saba, St. Kitts, Montserrat, and Guadeloupe, and when the "Volcano Volunteers" climbed into their hammocks on the after berth-deck of the Dixie at eleven o'clock that night, there was a general feeling of disappointment, due to a fear that Mont Pelée had lapsed into quiescence and that we should arrive too late to see anything like a spectacular eruption.

We expected to make the northwestern coast of Martinique before daylight Wednesday morning, and at four o'clock a few of us were on deck watching eagerly for the first indication of volcanic activity. It was a clear, warm, starry night, and by the light of a nearly full moon, which was

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just setting, we could dimly make out ahead the faint shadowy outline of a high, beautifully sculptured peak which we took at first sight to be Pelée. Mr. Hill, however, who had visited Martinique before and was more familiar than the rest of us with the topography of the island, soon identified it as one of the peaks of the Carbet group, situated just south of Pelée. The volcano itself, as we soon discovered, was hidden from base to summit in a mantle of dark vapor, above which, against the starry sky, rose, to a height of two or three thousand feet, a huge column of steam which looked in the moonlight like one of the piled-up cumulus clouds locally known in the Middle West as "thunderheads."

Near the line where the black mantle of Pelée met the sea, there were two glowing fires, which we thought, at first, might be cremation fires in the wrecked city of St. Pierre, and a little farther to the northward three or four twinkling lights marked the site of Precheur. With these exceptions the whole coast was dark. As the yellowish moon sank lower and lower in the west and the sky began to brighten behind the cloud-capped peaks of Carbet, we ran in at a sharp angle toward the harbor of Fort de France until the fires of St. Pierre and the great mantle of dark vapor that hid the outline of Pelée vanished behind one of the high buttresses of the mountainous coast. We could still see, however, the column of steam rising from the volcano's crater and slowly piling itself up in vast convolutions above the light trade-wind clouds which drifted westward across the island.

Between six and seven o'clock the Dixie steamed slowly into the harbor of Fort de France, where we found lying at anchor the Cincinnati, the French cruiser Suchet, the repair-steamer of the French Cable Company, and three or four other vessels. An officer from the Cincinnati soon came alongside in a steam-launch, and shouted to Captain Berry that he had a telegram for him from Washington, and that the Dixie would probably have to go at once to St. Vincent, where the suffering and destitution were worse and the need of relief greater than in any part of Martinique.

The newspaper men and scientists thereupon held consultations, in all parts of the ship, with regard to the best course of procedure. Should they go to St. Vincent with Captain Berry, or land at Fort de France and take the chance of being picked up by the Dixie on her return trip? Most of them decided in favor of St. Vincent, but Mr. Jaccaci, Mr. Varian, and I concluded to remain in Martinique and make as careful a study as possible of St. Pierre and Mont Pelée. We landed, therefore, in one of the ship's boats soon after breakfast; made the acquaintance of Mr. Ayme, the United States Consul at Guadeloupe, who was then acting as Consul in Martinique; obtained rooms in Bediat's wretched hotel; and spent the rest of the day in getting statements of personal experience from sailors of the Roraima and other survivors of the St. Pierre tragedy who were then recovering from their frightful burns in the Military Hospital.

Thursday we made a hasty trip to St. Pierre on the United States tug Potomac, and, after examining the desolate, gashed, furrowed, steam-rent slope of the volcano on that side, decided to adopt a plan suggested by Mr. Jaccaci, viz., proceed northward by way of the eastern coast, and attack the volcano from the windward side.

There seemed to be no reasonably safe base of operations on the St. Pierre slope, but by establishing our headquarters at some sugar plantation near the foot of Pelée on the opposite side we could probably reach Morne Rouge, which was only three miles south of the main crater, and from there it might be practicable to make an ascent. At any rate, we should escape the smoke and suffocating vapor that rolled at intervals down the hot mud-fields between St. Pierre and Precheur, and the showers of ashes that the steady trade-wind carried westward over the Caribbean coast.

At eleven o'clock Thursday night Mr. Jaccaci came to my room to tell me that horses had been ordered for 5 A.M., and that as soon as possible thereafter we should start for the volcano by way of Trinité, Marigot, and Grande Anse.

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London and New York

Some Contrasts Between the World's Greatest Cities

By Robert Donald

Editor of the London "Municipal Journal"

NEW YORK has a great initial advantage over London. It puts its best face forward to the visitor. Approached from the sea it is unrivaled. A few yards from the landing-stage and you are among its stupendous buildings, in the rush of its busy life. If New York is entered by the New York Central, the first impression is equally favorable, as the visitor is put down in the very heart of the city, close alike to the business center and the residential quarters.

Paris has also attractive entrances. The visitor who arrives at the Gare St Lazare is within a few yards of the great boulevards, near everything most Parisian. From the Gare du Nord he soon reaches the long stretch of the rue Lafayette, or passes through the boulevards.

But London, unlike the other great capitals of the world, puts its worst face forward. Whether you come to it from Liverpool to Euston, or from Southampton to Waterloo, London has a forbidding aspect. The few who arrive by the Thames may be impressed by the immensity of the shipping and the activity in the docks, but the subsequent railway journey is over the tops of little gloomy houses inhabited by the poorest. In East London there are miles and miles of these mean streets of little brick houses, with tiny courtyards, sometimes relieved by blocks of model tenement dwellings; and standing high up above the dead level are the Board schools and the churches, as beacons of light and leading in a region of depressing gloom.

London, unlike New York or Paris or Berlin, or almost any other great city, does not confine its poor to one quarter, or try to hide its misery. There are quick transitions between the poor quarters and the wealthy and business districts. The cheerless dark brick houses, the slatternly women standing by the doors, tramps lolling about the street corners, all contribute to the first bad impression. But the great city-province improves on acquaintance. Soon the visitor finds much that is picturesque and beautiful among the streets; but he has to find it. And he will learn that there is much refinement and luxury behind the dismal-looking exteriors of the mid-century grim brick houses in the West Central squares and streets.

New York rebuilds itself at a rapid rate. The system of land tenure in London deters rebuilding until the end of long periods of forty or more years, when large areas are reconstructed. This is happening at present in the streets between the Strand and the Thames, a property belonging to Mr. Astor, and in Bloomsbury, which is becoming covered with high-class apartment-houses. The only similarity between houses in London and in New York is in apartment-houses and in suburban residences, and in these cases styles differ.

The New York real estate owner does not appear to be cramped by building regulations. He can run up his sky-scrapers to any height, encroach on his neighbor's light, and in the case of workmen's dwellings build almost in a solid block—making no adequate allowance for light and air. In London, although the city grew in a promiscuous sort of way and was the happy hunting-ground of jerry-builders, we have now building laws which regulate rigidly the width of streets and the height of houses.

New Yorkers should not despise the low, squat houses of London. They are in the interest of health. The building regulations are now admirably simple. No new house in an old street can be higher than the house it displaces, unless it is set back. The rule, applicable to residential and business houses, is that the building must not be higher than the width of the street. There must also be a vacant space in the rear. In the case

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of workmen's tenement-houses, for instance, you must be able to draw an angle of forty-five degrees clear of obstruction from the top of the houses to the middle of the courtyard behind. It must be possible for the sun to shine into every room.

It is not only in appearance that London and New York differ widely. They also speak with different accents, for cities have distinctive accents as well as people. Tennyson wrote about "streaming London's central roar;" the roar is a gentle hum compared with the din which tingles the ears of visitors to New York. The accent of New York is harsh, grating, jarring. The rattle of the elevated railroad, the whir of the cable-cars, the ringing of electric-car bells, the rumble of vehicles over the hard stones, the roar of the traffic as it re-echoes through the narrow cañons of downtown streets, produce an appalling combination of discords. The streets of New York are not more crowded than those of London, but the noise in London is subdued. It is more regular, less jarring and piercing. The muffled sounds in London are due partly to the wooden and asphalt pavements, which deaden the sounds. London must be soothing to the New Yorker, as the noise of New York is at first disconcerting to the Londoner.

The New Yorker soon discovers why there are no cars in the center of London. There is no room for them in the narrow, tortuous, crowded streets. The lumbering omnibus is the only possible vehicle for rapid transit beyond the popular hansom. That is why Londoners are constructing underground electric railroads, from sixty to one hundred feet down. Locomotion in downtown New York, however, is just as difficult as in central London. Unless one can use the elevated railroad the means of transit are not rapid. Not only are the street-cars frequently blocked, but even when they are not blocked they do not go swiftly, and are not comfortable. They move with a series of jerks. They start with a jerk and pull up sharply, and try to run high speed in between. They stop much more frequently than the cars in London, for two reasons—there are many more women traveling in cars in New York than in London, and it is more difficult for men to board the cars when moving, because of the speed. New York cars would really—to use an Irishism—get over the ground faster in the end if they went slower, as in that case stoppages would be fewer.

In London the business man's favorite means of locomotion is a hansom, which gets over the ground swiftly; hansoms are few in New York. The streets of downtown New York and the streets in the old City of London—two quarters which are somewhat similar in character—form a striking contrast. The districts near the Bank of England and the Stock Exchange in London consist of numerous small courts and alleys, only a few feet wide in some cases, not always with room for a cart or cab to pass, and intersected by wider streets such as Cornhill, Lombard Street, and Old Broad Street. The courts are again intersected by numerous passages and *culs-de-sac*. It is difficult for the light to penetrate into some of the narrow alleys, and reflectors are generally used. The office buildings are not high—six or seven stories at the most. The downtown streets in New York are wider than the London courts, but the ground is well covered, and if the buildings were not sky-scrapers it is difficult to see where the light could come from. Notwithstanding the colossal size of the New York buildings, each one full of hundreds of active workers, the streets are less crowded than the streets of London. Why? Not because there are fewer people in a given area. On the contrary, the day population in business New York is immeasurably denser than in the similar district in London. Only, the New York office is practically self-contained. Once in the office the staff have little reason to go outside during the day. They have everything they need in the building. In London, on the other hand, much of the activity one sees in the streets would be regarded as sheer wasted energy in New York. There is a continual rush of message-boys, with letters and telegrams or parcels, running errands, of people making business calls, going out to lunch, etc. The New York office has its letter-chute at hand; much more use is made of the telephone; many business calls are paid within the one building without going outside; restaurants and barbers' shops

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are frequently within the little world of the sky-scrapers.

New York carries economy much further. The offices are adapted to save the greatest possible labor and trouble. One firm's offices are often all on one floor, the different departments communicating easily with one another. In London similar offices would be on three or four floors of the same building or of different buildings, and there is much waste of time and energy in running to and fro. While the New York business man, therefore, can sit comfortably in his chair, in touch with all his staff and in communication with all the city, without moving, a similar staff in London is distributed over several floors and the men spend much of their time in finding one another.

Most reasonably high buildings in London have lifts, but many of these elevators are often of an antiquated type. Most of them are hydraulic, not electric. The tall buildings of New York have made the constructors of elevators rise to the occasion, and the modern elevator is a fine example of combined comfort and finished workmanship.

Perhaps two of the largest office blocks in London, although not the newest, are Gresham House and Mansion House Chambers. In each are many hundred offices. The elevators in these buildings are of the most primitive kind. If any one was in a hurry, he would never dream of using the elevator. In one case they are simply a series of common wooden boxes without doors, which move round in a circle. If you want to take the elevator, you step leisurely into a box, and walk out when you like. It goes so slowly that there is not the slightest danger of any accident. Yet some of the most important business houses in London are located in these two blocks of offices.

The owners of the office buildings in London are still indifferent to the needs of women. It is not many years since women began to be largely employed in business offices in London, and now they are not employed to anything like the same extent as in New York, nor at the same responsible work. Visitors to New York are struck by the enormous number of women employed in downtown offices, and admire the splendid type which has been evolved. Apart from factory and shop-girls and waitresses, women in London are chiefly clerks, typists, and secretaries. They are engaged at more or less mechanical work and in inferior positions. They do little business work which carries responsibility or requires any organizing skill or brain effort. Not so the New York business women. They are engaged in all kinds of business houses, publishing and printing offices, competing with the other sex in almost every sphere of human activity. London has not quite emancipated itself from the theory that work can be classified as women's work and men's work, and in most offices it is usual for the women to work apart. A more rational course is adopted in New York.

The London office girl is a frivolous creature compared with the New York business woman. The London girl obviously does not take to office work seriously, does not look upon it as a career. She thinks far too much of dress, spends too much time over her hair.

The New York office woman struck me as a fine type of a self-reliant, business-like person—independent, vigorous, assertive. She takes to her work seriously, as if it were the only business of her life. She is quick, alert, and ambitious. This equality of the sexes which work introduces rubs the edges off old-time chivalry. A Londoner cannot quite get used to women standing in the New York cars when men sit. He has to be told that he is not expected to offer his seat to a lady. She might accept it, but, I was told, it is just as likely that she will resent the offer. In London women expect to be offered seats, and they are rarely allowed to stand.

I have shown how London thrusts an unattractive exterior on the stranger, and that New York is fortunate in first impressions. New York also manages to conceal its black spots, while London apparently makes a bold exhibition of its vice. The social evil in New York is, so far as a casual visitor can see, kept well in the background. The former Tammany system of licensing disorderly houses and levying blackmail on the women who frequent them may explain the matter. At any rate, the street walkers do not walk the streets in the same ostentatious way as they do in London, and New York, in

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its chief streets, keeps up the appearance of being a clean city. A stranger in London would at once conclude that the city was the most immoral on the face of the earth. In no city are there such disgraceful scenes in the streets at night. Immoral women take possession of a number of West End streets every evening, and carry on their traffic unmolested. They come from all over Europe, and enjoy complete liberty, apparently under the protection of the police. Their presence in such numbers is the ugliest blot on the government of London. Citizens are deprived of the free use of their streets, and respectable ladies could not patronize any of the West End restaurants for supper. The traffic is not confined to the best-known streets. There are perpetual processions on the pavement in all the principal London thoroughfares. Why this excessive tolerance? Does it mean a disregard for morals or collusion with the police? Neither. It is the result of an unfortunate situation which arose out of the case raised many years ago by Mr. W. T. Stead. He championed the cause of a girl whom the police had arrested for solicitation, and he won. The girl was let off and the police censured. Since then the police have taken no case of solicitation into court unless supported by other testimony than their own. If a man is molested and complains, the police at once act, but it means that the complainant must accompany the offender to the police station and attend on the following day at the police court, and few have the public spirit, inclination, or the time to do so. The result is that immoral women have as much right in the streets as the policeman. They have their regular beats, just like him. So long as they walk they are free to do what they like, but they must not stand and obstruct the pavement. They are then committing an offense which the police recognize—obstruction—and they will be told to move on. As their chief business is to move on, this is not a great hardship. The doctrine, therefore, of free trade has been extended to prostitution.

As American visitors to London must be ashamed of the street scenes at night, this explanation may show them that they see the worst. I am glad to say that the new Municipal Council of Westminster is attempting to grapple with the evil, and is trying to get the police, who are under commissioners appointed by the Government, to change their policy of extreme tolerance.

In Gibraltar Bay

By Charles Henry Webb

The Fourth, and in Gibraltar Bay!
All hands the boson pipes;
Sunrise—and with the sun that day
Rose too the Stars and Stripes.

The red cross of old England flew,
And flags of storied types;
Many or few, we only knew
There floated Stars and Stripes.

And if but blessed lubbers cry,
I'm one an eye that pipes
When flung against a foreign sky
I see the Stars and Stripes,

And takes the other lubber's hand,
Who too a wet cheek wipes,
And with me God and Mother-land
Sees in the Stars and Stripes.

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The Suburban Church

By Amory H. Bradford, D.D.

SUBURBS in the modern sense are distinctly creations of the nineteenth century. They did not exist, and could not have existed, before the age of rapid transit. The people in earlier times were anxious to be included within the walls, or to be near enough to them to get there at the suggestion of danger. There were smaller towns near to the larger ones, but they were insignificant affairs, or else had an individuality of their own.

In our use of the word, suburbs are centers of population near to a great city, caused by it, dependent upon it, and usually distinct in name and government. They draw life from the larger towns, and without them would cease to exist. They are, commonly, places of residence for those doing business in the cities. Sometimes they are cities in themselves which have grown up around manufactories or universities. In the latter sense Newark and Paterson are suburbs of New York, and Cambridge of Boston.

The conditions of life in suburban districts are different from those in more thickly populated localities. Suburbs vary as much as cities, and yet always present distinct problems. Some are built around an industry which is marketed elsewhere. Then the conditions are the same as those which usually prevail in "factory towns," with the exception that they are a little cleaner morally, because those who seek to indulge their vices prefer to hide themselves in the larger crowds near by. This fact is often forgotten. Consider a city like Newark, New Jersey, with its population of three hundred thousand, one of the greatest manufacturing cities of the American continent, and that means of the western hemisphere. Few cities are more orderly, and few freer from those sources of moral miasm which are the shame of parts of New York and Chicago, of Paris and London. To the casual observer Newark is morally a far cleaner city than Boston; and yet we must not be too swift in our affirmations, for Newark is only an annex of New York, and the metropolis offers a secure hiding-place for those who wish to indulge their vices in the obscurity of a still larger crowd. Hence many, no doubt, work and sleep in Newark and dissipate in New York.

Some suburbs are places where the poorer classes have sought homes because they could live better, for less money, there than elsewhere.

Other suburbs are residential communities for the well-to-do who can afford large grounds and who are willing to pay for spacious and beautiful homes.

As suburbs differ, so their problems vary, but certain characteristics are common to all. Such communities are seldom crowded. It is possible for their residents to breathe pure air and to see unlimited stretches of blue sky. The apartment hotel and the tenement-house are almost unknown. Usually one roof shelters but one family. Where there is overcrowding, it is due not so much to necessity as to ignorance or depravity. Those who live in suburbs are not often offended by the sight of violence or vice. A few exceptions are those villages which have grown up around some sport which has been driven out of the city, or in some locality which for evil purposes has been invaded by the vicious.

Some communities are collections of smaller or larger homes, the abodes of people who prefer quiet, glimpses of natural beauty, greater healthfulness, and freedom from noise and excitement.

My professional life has been spent in one of the most beautiful and attractive of suburban districts; one which is largely the abode of university men and women, of artists, editors, and those who follow other professions, and I shall, therefore, speak more particularly of the religious problem as it is presented in such a community. I know that my point of view is limited, and yet, probably, in the end I shall come as near to a fair consideration of the whole question as would follow a wider induction of facts. This I say knowing that Montclair, Morristown, and East Orange are utterly unlike Vailsburg, Harrison, and Paterson in the vicinity of New York; that Brookline, the Newtons, and Auburndale are little like Chelsea

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and Lawrence in the vicinity of Boston; and that Camden and Frankford have few, if any, points in which they resemble Bryn Mawr and Germantown near Philadelphia.

First let us endeavor to understand the factors in our problem. Those who dwell in the suburbs have divided interests. They live in one place and work in another. They belong neither to the country nor to the city. Some are more loyal to the town in which they labor, and some to the village in which they sleep; but all have a divided loyalty. Those who dwell in many of the suburbs of Philadelphia and New York are residents not only of different towns, but of different States from those in which their business is located. They read the New York and Philadelphia papers, and think much of the civic and municipal affairs of New York and Pennsylvania, and little of what is happening in New Jersey and Connecticut. Not infrequently another complication is added, as when some retain their legal residence in the larger town and thus have not even the right to a voice in the affairs of the village or city in which their families dwell.

These divided interests tend to obscure, and often to destroy, municipal spirit. The suburb is ignored by some because what little public spirit they have is exhausted elsewhere. And even where this is not true, there is a minimum of municipal loyalty because the interest is in New York or Boston rather than in Montclair or Brookline. A church in a community where the municipal spirit is either dead or inactive, to say the least, is at a great disadvantage. The two are closely related. The live church helps to make a public-spirited town; and municipal spirit lessens the labor and lightens the responsibilities of the church.

In the suburbs there is difficulty in promoting that personal acquaintance and mutual interest which are essential to the usefulness of the church and the welfare of the community. The heads of families spend most of their waking hours at a distance. They travel by different roads and trains. When they return to what may be called their lodging-houses, they are weary and unwilling to seek, or to furnish, outside companionship. A few meet, occasionally, at the club; and on Sunday mornings most of them attend church. But even there they are widely separated, for they leave the building by different exits, and meet hardly more frequently in the church than on the street. This is inevitable. Human nature cannot endure everything. Hard work necessitates long rests. The women can form acquaintances, but with the men it is difficult. In my own church, whose roll contains about one thousand names, my assistant and myself are, probably, the only persons who know even by sight half the members. Community of interest and of action alike are hard to promote. We think little and care less about those whom we meet casually. But the work of the church is serious business. Nothing requires wiser or intenser effort. Unity in action is a condition of success. That it is almost impossible to secure. In a suburban church, as a rule, heavier burdens are laid on the minister, because he is often the only man who knows all the people and the only one who is within reach during the day. The deacons, however able and willing, as a rule neither visit nor help much to make plans.

Where intimate acquaintance is well-nigh impossible, there is little personal interest, and consequently not much personal helpfulness. If individuals are to be urged toward the spiritual life, the pastor must do it; if the poor are to be relieved, the pastor must care for them; if there is money to be raised, the pastor is the man depended on—and this not because others are unwilling, but because they are ignorant of the prevailing conditions. They do not mean to be unjust in the giving of alms, for instance; but they have neither the time nor the opportunity to get the information essential to wise charity.

Another factor in the problem of the suburban church, but one which in a few years will disappear, is the jealousy which exists in some localities between those who are to "the manner born" and those who represent the urban life. The "native," as a rule, welcomes the new comer in very much the same way as a "green-goods" man welcomes a verdant farmer. He is attentive so long as there is a possibility of his getting large prices for his real estate from the new arrival from the city; but after that an irre-

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pressible conflict begins. The "native" imagines that his neighbor is proud, rich, and arrogant because he has more of the urbanity which results from contact with men. The former may be able to buy out his rival a dozen times, but he never tires of insinuating that he is a snob. This is aggravated by the fact that the old resident is usually conservative and provincial, while his new neighbor is generous and progressive. The old church and the old ways are quite good enough for the man who was born there, but the "new residenter" quickly begins to make changes, and not always in a respectful spirit. Serious misunderstandings are likely to follow. Every minister who had a suburban parish in New Jersey twenty years ago knew that, in spite of the ease with which the old resident became possessed of the city man's money, there was often less affinity between the men themselves than between oil and water; and I have heard women call their Christian sisters all sorts of hard names simply because at some time they had dwelt in New York—it made little difference whether their homes were on Fifth Avenue or in Gotham Court, near the Plaza or at Mulberry Bend.

One duty of the suburban church is to harmonize these classes so that they will at least work together; to get them to love one another is a longer and much more difficult process.

Another complication is the fact that, as a rule, most suburbanites are well-to-do. They have sought country homes because they love quiet and hate excitement. Many suburbs are well named "Saints' Rest"—the emphasis should always be on "Rest." The people are generally Christians themselves, and their children come naturally into the fellowship of the church. In such places there is little room for Christian work. But character is developed by service. Every man needs, not only an opportunity to give money, but also to give himself. This opportunity crowds one in the city, but it is less frequently seen in the suburbs. The people are self-centered. The yards may be without fences, but the homes are castles. The poor are not always with you there, or, if present, they are proud and conceal their poverty. Consequently, the type of Christian who realizes that he is a servant is rarer in the suburban than in the urban church. The suburban Christian is respectable, well dressed, and proper; without the enthusiasm which so often makes a great city church a hive of countless activities. The "institutional church" may have its place, but it is not among such homes. The suburban Christian, because he lacks opportunities of service near at hand, often turns his attention to speculative and formal subjects, and is more likely to be devoid of the enthusiasm necessary to a great enterprise. He is often given to fads. All the heresies and doxies swarm where he dwells. In the beautiful rural city in which I live is a salon in which the Swamis from India occasionally teach the doctrines of Vedanta, with persuasion in their dark eyes if not in their speech; a hall in which are expounded the mysteries of Christian Science; a Bible college in which wise men from east and west interpret the Bible; Congregational churches whose orthodoxy is a target for the infallible; Presbyterian churches whose Calvinism is unquestioned and unquestionable; a Unitarian church, whose members are about as liberal as other people; a literary club, before which appear the greatest authorities in science, politics, literature, and theology; and women's clubs without number, which outdo the Athenians in providing new things for the whole town to talk about. I sometimes think that, as a result, we are becoming a gossiping and gabbling rather than a serving people.

I have thus tried to state some of the factors in the problem of the suburban church. If I have given the impression that the difficulties predominate, let me hasten to correct it. If one is discouraged at the disregard of domesticity in our time, he has need only to visit any one of most of our suburbs to be convinced that homes, in the best sense, are not disappearing. There were never purer or more beautiful households than in the suburban villages and cities of Great Britain and America. If the sight of Madison Street, the Bowery, and the South End appall, one has only to visit Brookline and Auburndale, Montclair and East Orange, to strengthen his faith in the future of his country.

So far as there is a distinctly social question in the suburban church, it is

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found in the inevitable tendency of those in comfortable circumstances to separate themselves from the poverty, squalor, and vice of congested districts. Social complications are rather near to the suburban churches than a part of them. The suburb is an important factor of the general social problem, but social questions are, perhaps, less imperative there than elsewhere.

The movement of population toward the suburbs is one of the most healthful and hopeful of our time. It should be encouraged until the poor as well as the rich may easily reach the country and have real homes, and not be shut up in a hive called an apartment or a tenement.

In the suburban districts the strongest, although not the most conspicuous, churches are already to be found. There are none stronger in the metropolitan district than in East Orange, Plainfield, Morristown, and Montclair, and none in Boston stronger than some in Brookline, Newton, and Cambridge. Their members are composed of the middle class which, in this country, includes most of the educated and really cultivated people. In the not distant future the churches whose influence will set the pace for the Christian public, and whose ideals will inspire the world, will be chiefly suburban. They will not occupy the largest place in the yellow journals, but they will in the cash-books of the benevolent societies; they will not attract most attention, but they will most vitally and righteously affect society.

This examination of the factors in the problem of the suburban church leads to the following suggestions.

On suburban ministers in a peculiar degree rests the responsibility of keeping the people alive to civic and municipal responsibilities. The churches are the agencies which most unify the community, and the preacher, as a rule, is the only man who is sure of a wide and respectful hearing. In the cities various organizations, and most of all the press, keep the people alert to their political duties; but in the suburbs almost every one except the ministers is running for the trains. Usually they alone have a knowledge of local conditions and dangers; and it is a part of their calling to make the people realize that eternal vigilance is the price of safety and progress as well as of liberty. The preacher need be neither a politician nor a partisan, but he must keep his eyes open to the public welfare, and never allow his people to forget that the annual primary meetings of the leading parties are often far more important than the weekly prayer-meeting, and that voting sometimes is more imperative than communing. What Horace Bushnell was in Hartford, what Robert W. Dale was in Birmingham, what Washington Gladden is in Columbus, Newman Smyth in New Haven, and Charles H. Parkhurst in New York, minus their eccentricities, every suburban pastor should be in his own place of residence. On the alertness and integrity of the pulpits depend the safety and good order of the community. I firmly believe that the suburbs are more dependent upon the outspoken bravery of Christian ministers for safeguarding their welfare than on any other agency. If the preacher is asleep, no one will awaken the people to a sense of their peril, or urge them to the recognition of their responsibilities.

The mission of the suburban church is rather one of inspiration than of organization. Its elements often defy organization. There is little cohesion among them. Of necessity, suburbanites emphasize individuality more than co-operation. Such people do not need to be given work to do; they should rather be inspired to find their own work, and to carry it on in their own way. We sing "Like a mighty army moves the Church of God," but that is poetry. The church is not like an army; it is more like the sunlight whose rays shine, not because they are commanded, but because it is their nature to do so. The church has been overorganized. Too much is made to depend on direction and not enough on inspiration. We have too many meetings, and consequently too little time for individual initiative. That is called Christian work which is done through the church, and that secular which is in the line of our daily labor. It is wiser to teach men that every duty is equally holy, and that all labor is sacred which is prompted by unselfish motives. However that may be elsewhere, it is surely the only method to pursue in suburban districts. The men whose time is spent away from the churches need

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inspiration; they should be helped to realize the sanctity of all service, and made to feel that they are doing God's will when they are honest, just, loving, in their banks and offices as truly as when they are following ecclesiastical leaders.

While the suburban church has little mission work near at hand, there is usually much within reach; and this leads me to emphasize the duty of the suburbs to the cities. The people of culture and religious principle move to the country, and the city is often left to the mercy of the boss, the blackleg, and the pander. There are decency, ability, and wealth enough in the vicinity of New York to permanently overthrow Tammany, and to plant enough churches in every ward to meet the needs of the people. The voters cannot do their part as citizens in the city and the suburbs at the same time; but the churches of the suburbs may link hands with those of the cities and prevent their withdrawal from the localities where they are most needed. London has some examples of suburban Christian service worthy of serious study. I will give three illustrations—viz., the Weigh House Chapel, long celebrated for the unique ministry of Thomas Binney; the Westminster Chapel, in which Samuel Martyn preached to what was, probably, the second largest Protestant congregation in the world; and the City Temple, which Dr. Parker has made a throne of power.

The Weigh House Chapel is now in Duke Street, near the Marble Arch, but for years it was in the heart of old London. It had a noble history, and was doing a vast work even when the workers nearly all lived miles away. They came to the church as regularly on Sundays as they went to their business on week-days. They maintained a club-house in which they could rest and have entertainment; and their days at the church were often longer and harder than those spent at their business. It may have made their lives too exhausting, but it was the only way in which that church could be made helpful to the throngs who needed its ministries. The population was dense, but those able and wise to serve lived at a distance. They heard the call of the masses, and at great cost of time and strength responded.

Westminster Chapel is half-way between Buckingham Palace and Westminster Abbey. On one side are the slums of Westminster and on the other the palaces of Belgravia. The location is unique but difficult. It is, I think, the only "Free" church in the district. It seats three thousand people, and there are people enough near at hand to fill it; but those who are now willing to worship there are not able to support it as it should be supported. For these burdens men and women in the days when I knew it best came in from the suburbs miles distant, and worked with surpassing devotion. Without them the church would have failed long ago; with them it has been, even since Samuel Martyn died, an immense blessing. I well remember the Senior Deacon of a decade ago. His home was in Balham. He was one of the most accomplished and genial of gentlemen. He maintained a comfortable city house, not far from the church, in which he provided entertainment for the other workers from a distance, as need required. He could easily have evaded this responsibility. He was a hard-working man at all times, but he had heard "the cry of the slums," and in this way, and in many other ways, tirelessly helped to make that church a blessing in Westminster. All too early he has been called to his reward—as noble an example of a Christlike business man as it has ever been my privilege to meet.

Every one who visits London should also visit the City Temple and hear Dr. Parker. He may be complimented or criticised—that matters little. But what a work he and his church have done! That Temple in the heart of London is like an island in an ocean of business houses, in whose garrets thousands of people too poor to reside elsewhere live and die. For well-nigh thirty years that church has been thronged day and night, Sunday and week-day, and those who have worshiped there have heard the genuine Gospel presented with unsurpassed eloquence and fidelity; and nearly every worker in that church lives miles away, and comes to it for the service he can render.

The problem of the city church in our own country, and in Manhattan and Jersey City in particular, will never be solved until the suburbs realize that they have

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responsibilities to the cities. Why should not the educated men of the suburban churches become Sunday-school superintendents and teachers in those regions where there is little time for recreation or education? Why should not many of our suburban ministers, who are wearing themselves out preaching at a second service which the people neither wish nor attend, use their experience and energy in the theaters, halls, and chapels of the downtown districts of adjacent cities, where their message would be a benediction to those who can worship only in the evening? The residents there need the touch of the sweeter and purer life of the country, and the Christians of the suburbs need the peculiar culture which results from serving the poor. By such ministrations channels of fellowship might be kept open, and the tides of sympathy made to flow to and fro.

The suburban churches should be made to appreciate that the barrenness and desolation of the great cities constitute an appeal for help; that the residents of suburbs are quite as responsible for the moral and spiritual conditions of the congested districts as the persons who dwell there; and that their missionary duty is not discharged when they give money to convert tolerably decent heathen in China and India, and forget to give themselves for the salvation of the terribly degraded millions who are soaking in depravity almost within sight of the beautiful and healthful homes which are the glory of most suburban districts.

The Christian Movement Among Students

By Robert E. Speer

Secretary Presbyterian Board of Foreign Missions

ONE of the most interesting and significant movements of this generation is the spread of the influence of Christianity among students. It began as a movement in 1877 in the organization of the Intercollegiate Young Men's Christian Association. Up to that time Christian life and work in the colleges had been isolated, each institution standing alone. With the conception of the intercollegiate relationship the movement began, and has never lagged since. It came at an hour of need. The old type of religious influence in college was passing away. Specialization was beginning to introduce into the faculties able men whose special studies had often led them to regard direct Christian activity as beyond their province, and the decay of authority and the rapid growth of the student body at the same time diminished the efficiency of official religious instruction and decreased its amount. If a voluntary movement had not sprung up among the students themselves, it has been feared by many that a great disaster would have come to the interests of religion.

But the voluntary movement came, as might have been expected, because it was needed. It has grown far beyond the dream of its founders, and its present extent and power seem to give assurance of even greater things. It has been largely due to its influence that the old institutions, with more or less force of religious tradition, have been brought back so much closer to their original spirit, so that now fifty-nine per cent. of the students of Yale, post-graduates and undergraduates, and sixty per cent. of the undergraduates of Princeton, are communicant members of the Church. It has been almost wholly due to its influence, also, that many of the State universities, whose growth has been almost contemporaneous with the growth of the movement, have been won either to a tolerant or to a wholly sympathetic attitude to positive Christian faith.

It is not easy to exaggerate the significance and importance of the results of this movement in the United States and throughout the world. The class once regarded as most irreligious and skeptical have now become the most reverent and devout. The safest and most religious atmosphere for a young man now is not at home, but in college. The masters of the great preparatory schools and those

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who know college life fear far more the temptations of vacation and home than the temptations of the school or college. And it is pathetic to hear students, at the close of a term, praying in their meetings for deliverance from the special trials which their home-going will bring to them.

These students are the coming leaders of the Church and of the State, of great industries and of commerce. To the extent that they thus supply to society the element of leadership will society be led by men of Christian temper and view. No one can mingle with them in their own institutions or their intercollegiate gatherings without feeling the deep religious purpose with which they are looking upon life. Into business and the professions this Christian impulse among students is sending men whose ambition is to seek first the kingdom of God.

The movement presents an interesting sign of the intellectual and theological trend of our day. As President Northrop says in his Introduction to "Two Centuries of Christian Activity at Yale," "neither the College nor its students have discovered anything which makes God less glorious than he was to the Fathers who founded the College, or Jesus Christ less a manifestation of God to men nor less dear to all humanity than he has been for nineteen hundred years." The best-educated class, who read most and think most, are turning in largest numbers to Christianity. Agnosticism is not popular as it was, and skepticism is decreasingly prevalent among students.

One reason for this is found in the growth of a sense of reality. Students have come to feel that a man has scarcely a right to intellectual doubt who is deliberately following moral error or living a life of sin. They have begun to realize that men must first clean their moral life and then face their intellectual difficulties. And, as might be expected, when they have done this, they find their doubts gone. This is the result predicted by Bushnell in what Dr. Munger calls the greatest sermon ever preached in America, "The Dissolving of Doubts." The fierce moral temptations which students face have their great advantages. They make an end of the fine-spun theoretic doubts and skepticism which an unreal age can endure. The absence of such temptations is one reason why intellectual difficulties are so much more common in the women's colleges than among the men.

This struggle for moral life is in part the cause and in part the effect of the Christian movement among students. From the beginning it has waged a crusade against inconsistency, hypocrisy, licentiousness, profanity, intemperance, dishonesty, impurity of thought and speech, and cant, moral or immoral. It has met all attempts to reduce religion to mere opinion with the declaration of James: True religion before God and our Father is unspottedness and unselfishness. Because these evils which the student meets are so powerful and prevalent, he has been able to see that he must war against them. It is interesting to hear him, accordingly, using a new Christian vocabulary, and yet not new in its military metaphors, nor, after all, so new in its athletic metaphors. This struggle is terribly real to students, as all discover who get beneath the surface of life. There is no class which emphasizes more or more sharply perceives the reality and the wrong of sin. They see it close at hand, and their consciences are not careless either through coarseness or conventionality of religious life.

The Student Movement has laid hold of the vitality of things in religion. It has insisted on an unsullied moral life and on cordial, genial unselfishness as distinct essentials. Missions, home and foreign, various forms of social work and philanthropy, and direct evangelism appeal to it. In opinion it is content with a few great truths. It holds fast to the conviction of the divinity of Christ, and has proclaimed him as the Saviour and Lord of men. It believes that men must be like him in character and service. The power of this movement has not resided in any laxity of view in matters of opinion. It has stood solidly for a few robust convictions, but its attitude has been one of comprehension. It has not concerned itself with details and differentials. It has simply and wisely transcended them. It has been thus a powerful influence in the direction of broader association among Christians.

The movement has been in the direction of a simple, natural, manly type of

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Christianity. "It seems," as one prominent leader in the Christian life of students says, "to be a perfectly natural thing to him (the student) that a man should be a Christian, one who in faith and life tries to be true to the standards of the Master." But many of these students are so afraid of cant that they fear even the word "manly." They do not want to be understood as obscuring or disparaging what they believe to be more than manly. There is a healthy mysticism among them, feeding itself by Bible study and prayer, which the movement is constantly promoting by courses of study and by the various methods and influences which, in organization and supervision, it has developed.

Beginning in our own country, the Student Movement toward Christianity has now gone around the world. In a steady and increasing stream, Christian students from America are pouring over the world, and the Christian students of Europe are going with them, while in Asia the student class, even more perhaps than in America, is responding to the Christian message and waking to the glory of the Christian service and the Christian life.

Whatever view we may take of the influence of Christianity in other spheres of life, it is undeniable that among students its power is immensely increasing; and there it is laying hold of society and of human influence at its springs. We may view the future with equanimity as we watch this clean, straight-seeing, fearless host coming up, wave upon wave, unceasingly and with gathering momentum, from our schools and colleges and universities, and spreading out over the world.

Mistral and Provence

By Robert P. Skinner

IN the sunniest spot in all Provence lives Frédéric Mistral. A square, old-fashioned house, looking out upon a garden filled with lilac-bushes and flowers sprawling everywhere, it is quickly identified as a poet's home. The village of Maillane ceased working when I arrived from St. Rémy, for nothing more exciting than the buzz of many bees ordinarily disturbs its perfect tranquillity, and a volunteer committee instructed me how to pull the garden bell, and aided in my preliminary struggle with the Provençal handmaiden, who, a follower of the cult of the Master, spoke nothing but the musical Provençal language. Finally it was arranged; Monsieur Mistral came bustling in, cordiality beaming from his healthy countenance, and we talked of his work, the resuscitation of a dying tongue, the restoration of a people's customs to Provence—in short, the sweetening of life by a generous admixture of poetry and song. It was interesting to hear the man, inspired by his task, tell of the days when the trouvères sang in the north, while the troubadours held courts of love in the south, when the former carried with them their affirmative particle "oïl" and the latter clung to "oc." Then came the great kings and their courts, transforming the "oïl" into the modern "oui." "And thus," exclaimed Mistral, "amid the flutter of silks and satins and the crash of music, modern French was born." But the rich "oc" of the south held firm to the soil. Languedoc became a province to the west of the Rhône, to the right arose Provence, and hence came Italy, Spain, and Portugal to borrow the roots of their languages from the noble old "tongue of gold." And now, having been handed down to us through seven centuries, in a literature with a glorious past and a creditable present, the world speaks of the Provençal language as a "patois," Paris smiles at the burr which betrays the meridional birth, and France protests that a band of devoted men, constituting the Félibrige, who seek to keep alive the traditions of old Provence, are "separatists," and destroyers of social order, who would create lines of demarcation between a homogeneous people.

But language is stronger than law. Although the Council of Toulouse once decreed that thenceforth the use of the

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Provençal language would constitute a contravention, the people, to whom no other tongue was known, laughed the law into obloquy and oblivion. Though Gerald of Baux fights no more, and the good René—the king without a kingdom—no longer encourages the gentle arts, other knights and troubadours like Mistral and Marieton are to-day preserving the memories of the past, and the people are with them.

The first of the modern poets of Provence was a barber called Jasmin, the "coiffeur of Agen," who lived and died some sixty years ago. His real name was Jacques Boé. He told his tales in the language of the troubadours, and recited them himself from village to village, giving to charity the amount given to him for his entertainments. In a few years that humble barber gave to charity something like $300,000. He knew little of the Provençal language from a philological point of view, and the people who understood him had no knowledge of the written language whatsoever, so, after the fashion of the troubadours, he was obliged to recite his poems by word of mouth. Probably no poet of modern times has fought against such great odds to secure for himself a lasting renown. The poetry of the barber of Agen contained the divine fire, however, and he sang of the homely doings of his people with such beauty, truth, and force that the whole country round about learned by heart his most famous stories, and unconsciously he laid the foundation for the present revival of interest in the Provençal language and the traditions of Provence. And now the love of poetry is in the hearts of the people, and at every center of population there is a local poet, and many of these modern bards have achieved distinction in the world of letters, and some, like Frédéric Mistral and Félix Gras, will have places in the hall of fame forever.

The visitor in Provence who comes down from Paris stops at Avignon. The faithful tourist visits the palace of the Popes, to see the soldiers paring potatoes in the great court where the papal guard once stood at arms and the cardinals kicked up their scarlet robes as they crossed to the splendid Hall of the Consistory; but we pilgrims leisurely seek the Hôtel St. Yves, which has been a hotel since the times of the Papal occupation. Who can forget the Hôtel St. Yves, its low-browed archway, its interior court crowded with yellow diligences, stablemen, and the excitement of arrivals and departures from all the rural towns around? Here open-faced countrywomen, each in her "bonnet blanc," jostle dainty Arlesien girls, and farmers in their long blue smocks. The driver cracks his whip, we all have our places, and in five minutes we are all good friends. We roll easily along a smooth white road, amid olive and almond trees, and off in the distance that wonderful hillside green with vines, where the soil blessed of every Provençal heart produces the wine we call "Château Neuf du Pape." In the darkest and most remote corner of every Provençal "cave" there lies a cobwebbed pile of bottles sacred to the Christmas feast, to baptisms, and the "noce." It is a rare old wine, with the purple of the Holy Father's amethyst and the sun and sweetness of the land blended in magic combination. There is wine, wine everywhere we go, but, alas! it is not "Château Neuf du Pape." The crop has been so great that there is a "mévente," and at nearly every farmer's gate we read a sign, "Wine for sale, ten centimes a litre"—that is, about two cents a quart. What wonder it seems, perhaps, that the world here is not awry with all this wine and almost given away! But the peasant cafés are deserted, and the men are tilling the fields. We see no intoxication, and rarely do in rural France. While the horses are drinking I scan the paper brought along from Avignon, and read:

"A year ago a committee for the extension of wine-drinking was formed, and authorization was obtained from the Minister of War and Parliament to proceed to the distribution of wine as a garrison ration. The same committee pursues the noble work, seemingly easy, of introducing a more extensive consumption of wine in the cafés. The object of the committee is to aid the trade of the wine-growers, but at the same time a hard fight is pursued against alcoholism. It is already demonstrated that in the country wherein wine is largely grown very little alcohol is sold, and in consequence degraded intoxication is not common. Drunken-

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ness is very exceptional in the wine-growing country, and, on the other hand, it is exceedingly common in sections deprived of cheap pure wine."

The diligence creaks along lazily through Château Renard and Eyrargues, and as the sun sets the driver suddenly awakes from his lethargy and the vehicle is sent scurrying along the Boulevard Mirabeau at St. Rémy and stopped in front of the Grand Hôtel de Provence, otherwise "chez Teston." How truly these high-sounding names describe Provence, of which Daudet says: "You must go to the Midi to understand me. There you will see the sun transfigures everything, and makes it greater than nature. You will see those little hills of Provence, not higher than Montmartre, and you will think them gigantic; you will see the Maison Carrée of Nîmes—a little jewel in marble—which will seem to you as great as Notre Dame. You will see that there is only one liar in the Midi, and it is the sun—all which it touches it exaggerates."

Shall we ever forget the "agneau rôti," the "asperges," and the "poulet à la broche" of those days "chez Teston"? Can we ever forget the retreat behind the "arbustes" in their little green tubs, standing like sentinels before the door, and the row of enormous elm-trees arching the roadway, where in the night-time the nightingales came to sing, and under whose grateful shade the good wives gathered, during the afternoon hours, to peel their onions in the street, to "respire the air," and to indulge in the overweening Provençal necessity for conversation? A word for Monsieur Teston. Originally he and Madame Teston controlled the destinies of the "Cheval Blanc." To me it is always a minor sin when an innkeeper abandons a "White Horse," a "Red Lion," or any fish of the sea or fowl of the air for so humdrum a hostelry as the "Grand Hôtel de Provence;" but "chez Teston" there was an extenuating circumstance in the fact that the interior of the "White Horse" was very damp, and then the "Grand Hôtel de Provence" was only thus known officially, and in popular parlance was "chez Teston." Furthermore, the *garçon*, apparently a descendant of the Barbary pirates, but really as gentlemanly a person as ever drew cork or cleaned a shoe, assured us confidentially that the *coup d'œil* from the Grand Hôtel was much superior to that from the Cheval Blanc; in proof whereof he threw open the windows of our apartment and pointed with pride to the view of the green Alpines in the distance—those Alpines of Tartarin de Tarascon—with an intervening expanse of fields of garlic, and the stable-yard filled with diligences ready for the morning trip to Château Renard and Avignon.

The garçon was rich in memories of the Félibrige and of the American poets who had come to the shrine of the Muses, and he could recite from memory tale after tale handed down from the time of the peregrinations of the "coiffeur d'Agen." My only objection to our garçon was that he was always redolent of garlic. He admitted the soft impeachment himself, but he said it was the custom of his "pays," and that he had adopted the onion habit as a means of warding off fever. He assured me that any one who would persistently eat onions would never become the victim of any ordinary disease the flesh is heir to. He had labored "chez Teston" himself for nine years, without a day's respite, and had an infant to mark each year of honorable service, and he attributed his success in life largely to the fact that he had always eaten onions, with frequent admixtures of garlic and leeks. Balthazar, for that was his name, declared to me that in his hours of leisure, when his only duty was to hand a lighted candle to each retiring guest, he was pursuing a course of historical reading. Romance, he said, was all vanity and vexation. "Poetry," he continued, "is in the man himself, but history clings to a man." History, he declared, was filled with solemn truths, useful for the world to know, in proof of which he instanced the following recital of facts which he had then gleaned from a "Voyage in Provence" by M. l'Abbé Papon, printed with the approbation of the King, in the year 1788. Balthazar said that he would show me on the following morning the particular locality where the events about to be recited took place. This was Balthazar's story:

"Monsieur has perhaps heard of the village of Roussillon, which was famous in the twelfth century by the tragic death

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of Guillaume de Cabastaing. Guillaume was born of noble parents, but was poor, and he was obliged to quit the paternal house at an early hour, and to go forth to present himself to Raymond, seigneur of Roussillon, for to be his varlet. Because in those first times, the young gentlemen born without fortune found a sure resource for their education in the houses of the seigneurs, where they were raised in the quality of varlets or varletons, that is to say, pages. Cabastaing had a figure and manners which gained him the good graces of Raymond, and of his wife Marguerite of the house of Tarascon. Marguerite defied herself so much the less of the movements of her heart, because they were regulated by principles of honesty, which the maxims of chivalry recalled to her without cease. However, her tastes, all innocent though they might be able to be, gave anger to Raymond, who projected to draw from them a vengeance terrible. Having conducted one day Cabastaing beyond the château, I know not on what pretext, he fell upon him, sword in hand, killed him, cut from him his head, took from him his heart, and put the one and the other in a game-bag. Then, returning to the château, he ordered the cook, and gave him the heart as a morsel of venison, enjoined him to make it to cook, and to put thereupon a seasoning *convenable*. His orders were executed; Marguerite loved the dish of baked heart, and she ate this which was served to her, and Raymond said to her, said he:

"'Dame, know you of what meat you come to make such good cheer?'

"'I know nothing of it,' responded she, 'if not that it is to me excellent.'

"'Truly, I believe it willingly,' replied the husband; "also it is the thing which you have the most cherished, and it was right that you should love dead that which you so much loved living.'

"To which the woman, astonished, replied, with emotion: '*Comment?* How say you?'

"Then showing to her the bleeding head of Cabastaing, 'Do you recognize,' said he, 'the one of whom you have eaten the heart?'

"At this spectacle Marguerite fell fainting, and little after, returning to herself, she said, said she:

"'Yes, I have found it *tellement* delicious, this dish of which your barbarity comes to nourish me, that I will never eat of anything else, in order that I may not lose the taste which rests within my mouth. Very rightly you have rendered to me that which was always mine.'

"Raymond, transported to a fury, rushed upon her sword in hand, but she escaped the blow in fleeing, and precipitated herself voluntarily from the window, and died from her fall."

After listening to this thrilling tale I agreed with Balthazar that history maketh a wise man, and that the reading of romances was perhaps unnecessary in a land of poetry which supplied such interesting and useful facts as that which had just been made known to me.

A week in the land of Mistral passes quickly, and our seven days sped by before we had seen the farandole danced at Eyrargues, or the Provençal play written by the poet of Château Renard and acted on Sundays by peasants of the author's choosing in the open air at various of the populous centers. But we did "assist" at the feast of St. Mark—alas! celebrated with less and less éclat, because politics has been playing fast and loose with poetry, and the priests may no longer leave their churches and parade with the sacred images. The fête began the evening before the anniversary, with every loyal Provençal in line, a healthy maiden clinging to each willing masculine arm, and all carrying blazing pine knots. Drummers preceded the procession, and after the parade a huge bonfire was lighted before the church, and each parader threw his torch thereon. Afterwards everybody joined hands and danced in a large circle around the fire. Early the following morning the drummers were again about, and after mass in the church an image and ecclesiastical banners were procured and escorted through the town. All carried tall candles, and the men held out plates, upon which those who had not actively participated were expected to deposit alms. In a distant corner of the town the procession circled round a shrine, and the blessings of Providence were invoked upon the vines, the olives, and the almond-trees.

The most important event of the week in Mistral's land is the Sunday morning "sortie de la messe." The good wives

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and the young girls go trooping in to church together, while the men hold themselves aloof and regard from afar their sisters gayly decked in Provençal caps and filmy fichus. I grieve to say that religious devotion is perhaps less noticeable on Sunday morning than the interest taken in the actual *sortie*, when young girls arm in arm swarm through the doorways and down the broad flight of church steps, and then parade back and forth in the middle of the road until the dinner hour arrives. Amid such pleasant scenes it is difficult to turn the mind to musty facts and recall that all these villages have a glorious but an unknown past. Take St. Rémy, for instance; until 480 years after Christ it was the Roman city of Glanum. Here Hannibal, Cæsar, Attila, the Roman legions, the Goths and Vandals, all the great men and great movements of the past, either stopped or left some traces as they moved onward to their destiny; and all that remains to tell the tale is the arch of triumph and a mausoleum of the Julii family. Though the city was destroyed and almost every trace removed, something—perhaps their rare beauty, for they are the most perfect Roman structures in the world to-day—spared them from the common fate. Some day, when the Félibrige have more ample funds at their command, wise men will come with spades and shovels and will dig deeper than the peasants and tell us something of this great past.

At Maillane Mistral took me over to the little "Mairie," showed me the records of his much-loved town tied with red tape and covering a continuous period of four hundred years, and in another corner a Roman post of marble, just plowed up, and evidently once used to enable horsemen to mount their steeds. What eminent respectability! At Arles all this history is spelled out in the museum frequented by few. We left with Mistral waving us off from his sunny garden, and tarried on the way to see the low "mas" near by where he wrote "Mireillë," seeking this tranquil refuge to escape the excitement of Maillane! It is an old Provençal farm-house, always the property of the Mistrals, and set in the wall of the living-room there is a tablet in memory of the departed chiefs of the family. The tablet contains a verse from "Li Iselo d'Oro," and is headed thus:

Ounour—Travai
(Honor—Labor)

A la memori
(To the memory)

Di mi Devancié
(Of my Ancestors)

September 14, 1900.

At length came the time to return to a humdrum world where every man is not his own poet, and we set forth in a double-decked car, with first and second class compartments below and third-class compartments above, and we were jolted across farms filled with vines, hundreds of acres of flowers grown for seed, gnarled olive and dainty almond trees, and broad expanses of growing teazel. Finally we descended at Tarascon. In France one "descends" from a railroad train or at a hotel, just as one "assists" at a mass, a wedding, or a funeral. We looked for a moment at the outside of the Château of King René, a splendid old turreted monument, with the yellow Rhône washing its foundations, and ventured half across the Bridge of Sighs, which leads to Beaucaire—that memorable bridge across which went Tartarin as he left his native city for Beaucaire, where he died, poor man, of a broken heart, while looking through a glass at his beloved Tarascon.

I drop into history to say that in the remote past a beast, of uncertain nature and enormous size, occasionally made a meal of the sleek Tarasconnais, until the good St. Martha happened along and tamed the creature. She became the patron saint of Tarascon, and, as the real Tarasque went the way of all flesh, a formidable imitation was constructed in the thirteenth century. This same image is the most revered possession of the city, although now housed in a prosaic stable, where it may be seen on payment of two large cents to the concierge of the city hall; and the extraordinary creature is hauled through the streets of the city on the day of the fête of St. Martha, while the Tarasconnais shout and dance the farandole before it.

In Tarascon one notes the redundant and effusive spirit of the Midi. One passes the "Hôtel des Empereurs," for

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example—a two-story structure which would make a very satisfactory hay-house—and perhaps selects for a resting-place the "Hôtel du Louvre et de la Paix"—a hostelry based on about the same scale of magnificance. Presumably refreshment will be needed, and coffee will be asked for. The garçon will ask you whether you want "perfect coffee" or just "coffee." If it be coffee, he will inquire whether it is desired with or without a *bain de pied*, which means foot-bath, and thereby it will be mutually understood that coffee with a foot-bath is a cup full and running over, while without a foot-bath there will be an empty saucer and less coffee. "Perfect coffee" is a localism. In Tarascon it means that a tin arrangement will be brought and placed over your glass, for here coffee is served in a glass, and the hot water poured into the tin receptacle will percolate through the ground coffee contained in the tin cup, and thus one is absolutely sure that real coffee is obtained, and not something else.

I would respectfully recommend the "perfect coffee." It produces the better that reflective frame of mind which enables one to look back upon a week passed among the Félibres of Provence with agreeable memories of an open-hearted people, and of the charm of a land which has absorbed the sunshine since the beginning of the world, and exhales its warmth and goodness from day to day.

Readings from Recent Poetry

TEN years ago Mr. Robert Underwood Johnson published a slender volume of poems under the title "The Winter Hour, and Other Poems;" five years ago a second modest collection came from his hand, "Songs of Liberty, and Other Poems;" and now, after another interval of five years, the earlier work is presented, with the later fruitage of his imagination, under the simple title "Poems" (The Century Company). The volume of Mr. Johnson's verse is not large, but it is stamped throughout with a quality which explains and justifies his frugality in publication. It is evident that he writes slowly and with scrupulous care, and that what he prints has ripened in his thought before he gives it expression. His verse is deeply meditative; it reveals the brooding habit of the poet who must assimilate his material thoroughly before it takes form in his imagination.

There are very pure and tender lyrics in this collection, but the note of imagination is always blended with that of pure song. Mr. Johnson cannot lightly turn a rhyme; he must have something real and moving before the impulse of song-making makes itself felt. He is at his best when his imagination plays on a large theme. The "Italian Rhapsody," read before the mother chapter of Phi Beta Kappa at William and Mary College, is a piece of work full of thought transfused by the imagination, of impressions which rest on the fancy but sink deep into the spirit and are harmonized in a true interpretation of their larger meaning. No poem of loftier or finer note, nor one more rich in poetic suggestion, has come from an American hand for a long time past. Such a poem continues and illustrates afresh the highest traditions of American insight and idealism. It may not be widely read, for it lacks the fluency which assails the ear at the first reading; but it has a deep meaning, and it is full of those delicate phrasings, those happy touches of clear, exact, harmonious expression, which reveal the conscience as well as the gift of the artist.

The refinement of feeling, the delicacy of perception, the clarity of style which are characteristic of Mr. Johnson's best work, are present in the fine lines entitled "The Dread Before Great Joy," which appeared in The Outlook a few weeks ago—a poem of unhackneyed suggestiveness, with the touch of the imagination in every verse. In such work as this one recognizes the seriousness of Mr. Johnson's aims, his high conception of his vocation, and his entire loyalty to those ideals which have always been the possession and the inspiration of true poetry.

The final division of the volume bears the title "Poems of Heart and Soul"—an

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inscription which might have been written on the title-page as descriptive of the entire collection; for it is quite clear that these verses are the ripe fruit of sincere thought and life, and not the easy exercises of a fluent verse writer. As such they are worthy of careful reading, and they will receive it. If sometimes the line lacks the final liberation, the escape out of all preparatory stages into the region of pure song, the reader who cares for the best in thought and feeling, for the truest reverence for the great art of poetry, will be content with an unusual height of aim, an unusual solicitude for perfect truth. And beneath the whole collection, giving it upward impulse and the lift of hope, is the note of faith heard in these verses:

PREMONITIONS

There's a shadow on the grass
That was never there before;
And the ripples as they pass
Whisper of an unseen oar;
And the song we knew by rote
Seems to falter in the throat,
And a footfall, scarcely noted, lingers near
the open door.

Omens that were once but jest
Now are messengers of fate;
And the blessing held the best
Cometh not or comes too late;
Yet, whatever life may lack,
Not a blown leaf beckons back.
"Forward!" is the summons. "Forward!
where the new horizons wait."

John Calvin: Reformer in Education and Religion[1]

ONE of the causes of the Renaissance was the discovery of ancient Greek texts. This discovery brought with it more than a desire to seek the fountain sources of thought; men sought to emulate the ancients, and actually to think for themselves. Then they began to teach others to think for themselves. This was the New Learning—a science which quickly took its place above mere pedantry. In education Erasmus had overthrown scholasticism and had proclaimed a pedagogical renovation. To be fruitful it was seen that instruction must be progressive. In that direction Melanchthon had already made his influence felt in Germany. In France Mathurin Cordier was beginning his lectures, and among his hearers was one Jean Calvin, humanist before he was theologian. Under Cordier, Calvin laid the foundation of his own marvelous mastery of the Latin language, while his comment on Seneca's "Clementia" showed him desirous of following in the footsteps of Reuchlin and Erasmus. When, later, after his two years' work with Farel at Geneva, Calvin became pastor at Strasbourg, he taught in the quality of adjunct professor at the academy there, which had just been founded by his humanist friend Jean Sturm. It has remained for Professor Borgeaud to show how at Strasbourg, and in a school frequented by two races, the Germanic as well as the Latin world was revealed to Calvin, so that he learned to grasp the great questions which were then agitating not only the region west of the Rhine, but also the still somewhat more barbarous region east of that river. Calvin had before spoken to French and to Swiss-French audiences; he now learned how to address a European audience.

In 1541 Calvin returned to Geneva. One of the best examples of high-handed if high-class bossism in any age was his absolute control of that city. Incredible as it seems, he brought to a practical working system his logical plan of a theocracy. He declared that, the end of human science being the understanding of the Divine Will as revealed in Holy Writ, it was necessary that those to whom the interpretation of this will was confided should control every step of public instruction. Although the Reformation chiefs had proclaimed a free Bible, free access to it did not in their minds exclude the Roman Catholic notion of heresy. In 1553 that vain and restless but pathetic figure, the "heretic" Servetus, had been brutally burned at the stake in Geneva

[1] *Histoire de l'Université de Genève: L'Académie de Calvin.* Par Charles Borgeaud, Professeur aux Facultés de Droit et des Lettres a l'Université de Genève. Georg et Cie., Geneva, Switzerland.
L'Œuvre de Calvin. Par Charles Borgeaud. Imprimerie du Journal de Genève, Geneva, Switzerland.

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by the bigoted "reformers," Calvin at their head. Nor did this crime produce the resultant feeling of horror among other reformers which one might have expected—even the gentle Melanchthon saw only cause for gratitude in the tragedy. Since science could produce a Servetus, it was important in Calvin's mind that its avenues should be watched and its keys committed to the only authority capable of constituting itself a proper guard. Hence, in Calvin's plan for the education of youth, the preponderant, perhaps the exclusive, rôle designed for the authorities of the town was to aid in the practical manifestation in this department of the close connection between his ecclesiastical system and his political views. In this way, in 1559, six years after the burning of Servetus, the Académie or Collège de Calvin, now the University of Geneva, was founded, destined, it seemed, to be the home of Protestant humanism and intolerance alike. Fortunately, it has been markedly the home of humanism.

The admirable Théodore de Bèze was its first rector. The actual college building of his day still stands, with its elm and linden court, respected both by time and by architects. In his restfully smooth and luminous style Dr. Borgeaud tells us much about the evolution of the Académie—coeval with the mental evolution of the town—from the Reformation of the sixteenth century to the French Revolution at the end of the eighteenth; in a subsequent volume he will relate the history of the University in the nineteenth century. "Intellectual Geneva" might have been the title of his magnificent quarto, bound in vellum and lavishly illustrated by many portraits and reproductions of manuscripts—a signal contribution, not only to the history of education, but also to the better understanding of a famous educational and religious reformer.

If the foundation of Calvin's college was laid square and strong, one must admit, after reading Professor Borgeaud's account, that it was a broader foundation than is generally supposed. At all events, a goodly number of those who followed the courses established (then absolutely without charge) were not required to sign the narrow confession of faith which was attached to the Leges Academiæ Genevensis. One of these students was Thomas Bodley, the celebrated founder of the library at Oxford. We thus see that, in this instance, Calvin's humanism and liberality did get some slight advantage over his more restricted views in other directions.

Dr. Borgeaud has now still further contributed to our knowledge of Calvin's character and work. Last December, at Geneva, M. Brunetière (the well-known liberal Roman Catholic and editor of the "Revue des Deux Mondes") paid a notable tribute to Calvin's work. This was gratefully appreciated by his Swiss auditors, but they did not fail to point out wherein the lecturer, in their opinion, had failed to give a correct perspective. As "a militant Catholic" he had been both courageous and eloquent in speaking even of a reformer of Calvin's type "without outraging his memory." M. Brunetière evidently knows seventeenth-century France as well as he does his France of to-day, and he declared that his country owed much to Calvin, whose influence on Pascal and even on Bossuet was undeniable. The lecturer was even impelled to exclaim: "If ever heresy seemed to justify itself, it is the heresy of Calvin."

M. Brunetière's three adverse criticisms were: (1) that Calvin intellectualized, (2) aristocratized, and (3) individualized religion.

The lecturer declared that in intellectualizing religion the reformer had transformed its very concept. Before Calvin's time "religion was an affair of the heart; after him, of the head." For the living religion of Christian humanity he substituted "a religion which consists in the adhesion of the intelligence to demonstrable truths. These truths prove themselves by the literalness of their relations with Holy Scripture and by the solidity of their logical edifice." This is true in great measure, but the lecturer's critics pointed out that Calvin's intellectualization did not signify rationalization; it signified rather an abhorrence of the Roman Catholic rôle which imagination and the senses had played, in the worship of Mary, of saints, images, and relics. Calvin intellectualized religion in abolishing these things, together with prayers for the dead, sacrifices at the mass, and indulgences, and in placing the seat both of religious and of

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moral authority in the individual conscience.

By inevitable consequence, said M. Brunetière, Calvin both aristocratized and individualized religion. As to the first, it is true, as Professor Borgeaud himself admits, that Calvin thought it necessary for men to have leisure and the means for an education. Such leisure and such a competence belonged then to but a few; he would nobly give these to many. A representative of an intellectual aristocracy, he foresaw that by this very aristocracy Protestantism was to be the gainer, in that by it education—Protestantism's first child—would be spread abroad, not only in universities by erudite men, but also in every grade of school. Like so many similar works, this too must need start in aristocracy, but it would end in democracy. Calvin's "aristocratization" thus created no elect class; on the contrary, it took elements from all classes of society and elevated them. Again, he put at the base of his edifice the distinctly religious education of the people. By putting the Bible in the hands of the most humble, the Genevan proclaimed the principle of a universal priesthood. He wished to create schools for all the people, accessible to all, obligatory to all.

M. Brunetière represented certain doctrines as purely Calvinistic—such, for instance, as that of salvation by faith. This is not at all a Calvinistic dogma pure and simple; it was brought out first by Paul and next by Augustine. It was merely luminously restated by Calvin. His only new point, in the last analysis, was that on earth God's authority devolved upon men and not upon a bishop or king. Calvinism was original not so much in doctrine as in political and ecclesiastical features.

It is the fashion in Roman Catholic quarters to regard Calvin only as a destructionist. M. Brunetière's brilliant address, however, was as eloquent as any Protestant's plea in showing that the Genevan really put forth a constructive and constitutional system both of education and of church polity. As to Calvin's theological system, it rests, like the Roman Catholic, on an Augustinian basis. In the case of legalism (the repellent part of Roman Catholicism), which also comes from Augustine, Calvin did truly show himself a destructionist. His ideal was to retain what he considered the real Roman Catholic orthodoxy, and at the same time couple it with a new and free idea of government. How well that idea has since been realized a free school and a free church now show.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

Advanced French Prose Composition. By Victor E. François. The American Book Co., New York. 5×7 in. 292 pages. 80c.

American Food and Game Fishes. By David Starr Jordan, Ph.D., and Barton Warren Evermann, Ph.D. Illustrated. Doubleday, Page & Co., New York. 7½×10½ in. 572 pages. $4, net.

A new and really fine addition to the Nature Series published by this firm. There are ten colored plates, and over two hundred and fifty other illustrations. The authors' names guarantee scientific accuracy and thoroughness. We hope to treat the volume more fully.

Archæological History of Ohio. By Gerard Fowke. Illustrated. Published by the Ohio State Archæological and Historical Society, Columbus, Ohio. 6×9 in. 760 pages.

A very thorough discussion of the mounds and the mound-builders is contained in this elaborate narrative, and due attention is given also to other archæological relics, and to the history of Ohio's Indian tribes. There are many pictures.

Beautiful Bermuda. By Mrs. Euphemia Young Bell. Illustrated. J. D. & F. R. Bell, New York. 5×7 in. 145 pages.

Bible Tragedies. By George Clarke Peck. Eaton & Mains, New York. 4⅛×7 in. 172 pages. $1.

This small collection of Sunday evening sermons is one of high merit. They are full of the intensely ethical spirit of the Bible, well aimed, unconventional, vigorous, and of the sort that fix the hearer's attention.

Boer Fight for Freedom (The). By Michael Davitt. Illustrated. The Funk & Wagnalls Co., New York. 6×9 in. 603 pages. $2, net. (Postage, 28c.)

To those who sympathized with the Boer Republics in their struggle for independence this volume furnishes most grateful reading, but to those who sympathized with Great Britain it is exceptionally unpalatable. The

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pro-Boer feeling of the author is, if anything, less pronounced than his anti-British feeling. The very first chapter is an elaborate contrast between political and social conditions in England and in South Africa at the outbreak of the war, and at every point the contrast favors the Boers. They had, says Mr. Davitt, a president elected by manhood suffrage instead of a hereditary monarch; a legislature in which both houses were responsible to the people; a popular referendum on important laws and a legislative term of only four years as against seven years in England; a system of taxation resting chiefly upon property-owners instead of one resting chiefly upon consumers and renters; high wages instead of low wages; no pauperism, next to no drunkenness, no prostitution, and little crime—all in contrast with the degradation of the vast submerged and delinquent population in England. This chapter indicates sufficiently the key to which the book is pitched. The pitch is never lost. The larger part of the volume is made up of what the author learned during his visit to South Africa after he resigned from Parliament in October, 1899, in protest against what he regarded as the infamy of a war against little republics ready to arbitrate. The account of the conflict since the author's return in May, 1900, is presented in the form of a diary compiled mainly from sources of general knowledge. The volume closes with an arraignment of Christian England for conducting an un-Christian war, and an arraignment of the governments of other Christian nations for remaining passive spectators.

Books and Book Lovers. Chosen by Ralph A. Lyon. (The Buff Booklet Series.) William S. Lord, Evanston, Ill. 5×6½ in. 30 pages. 25c.

Church and Its Social Mission (The). (The Baird Lectures for 1901.) By John Marshall Lang, D.D. Thomas Whittaker, New York. 5×7¾ in. 364 pages. $1.60, net.

Principal Lang treats the subject genetically, historically, and also practically in the application of the principles developed. These principles are that organized social life is essential to the completeness of personal life; that the ethics of Jesus require a righteous social order as well as righteous individuals; that the central Christian truth is the Incarnation, in which human brotherhood finds its sure ground; that the Church is "a trustee body" to carry out its Founder's purpose of a social order based on righteousness. The aggressive social action of the Church is reviewed in its general history, and in that of the national Church of Scotland. Present-day problems in Great Britain are then discussed, and also the theory of Socialism and its various aspects, the socialistic trend of Christian thought, and the social mission of the Church to-day. Principal Lang sees that this has been hindered by denominational divisions, and thinks that—pending all plans for Church union—the churches cannot do better than to unite their forces to cope with social questions. His treatment of the whole subject is well balanced and judicious. The problems of the national field in his immediate view are much the same as here. The truth he enforces on Scotsmen needs enforcement on Americans, that the temporal as well as spiritual conditions of human life are for the Church to observe and improve.

College Man in Doubt (The). By Nolan Rice Best. The Westminster Press, Philadelphia. 4½×7½ in. 78 pages. 50c., net.

The writer addresses the young man who finds his traditional religious beliefs rudely shocked and in danger of upset amid the new intellectual experiences and problems of the college world. To one in such a crisis he offers wholesome suggestions for escaping the danger and gaining the benefit that it brings.

Credibility of the Book of the Acts of the Apostles. By Frederic Henry Chase, D.D. (The Hulsean Lectures for 1900-1901.) The Macmillan Co., New York. 5×7¾ in. 314 pages. $1.75.

In these four lectures President Chase discusses only some salient features of his subject, viz., the Day of Pentecost, the Expansion of the Church, the Witness of St. Peter, and the Witness of St. Paul. His conclusion is that critical study vindicates the general credibility of the book. While the speeches of the Apostles may have been edited, he holds that they certainly could not have been composed by a later hand. The argument drawn from their internal evidence seems convincing; and these discourses are of central importance in the whole problem of the book. A more detailed discussion of many points is promised in the volume of the International Critical Commentary on which President Chase is now engaged.

Cross of Christ in Bolo-Land (The). By Rev. John Marvin Dean. The Fleming H. Revell Co., New York. 5×8 in. 233 pages. $1, net.

This book should be widely read throughout the country. It is worth more than a bale of newspaper print. The author is a competent and credible witness of what he has seen in the Philippines. He has done good service there. The opportunity for missionary labor there is inviting. Ten thousand Visayans lately sent in their names asking for Protestant teaching, but there was no supply at hand. For the regeneration of the islands the missionary is our best reliance.

Das Edle Blut. By Ernit von Wildenbruch. Edited by Charles A. Eggert, Ph.D. The American Book Co., New York. 5×7 in. 86 pages.

Don Quixote de la Mancha. Edited from the Translations of Duffield and Shelton by Mary E. Burt and Lucy Leffingwell Cable. Charles Scribner's Sons, New York. 5×7½ in. 214 pages. 60c., net.

Early History of Venice (The). By F. C. Hodgson, M.A. Illustrated. E. P. Dutton & Co., New York. 5×7¾ in. 473 pages. $3, net.

How Venice, the "queen of the Adriatic," grew in the course of centuries to empire from her mean beginning as an island camp of refugees from Attila and his Huns, is here narrated in four books, The Origins, The Beginnings of Empire, The Crusades, and The Venetian Empire in the Levant. The story of Venice, the Tyre of the mediæval world, is in its general features fascinating; the minute detail of events in a work of the annalistic type of this requires the reader to bring to it some previous interest in the subject, but the study of it is rewarding.

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English-German Conversation Book (An). By Gustav Krüger, Ph.D., and C. Alphonso Smith, Ph.D. D. C. Heath & Co., Boston. 5×7 in. 37 pages.

Faith and Life. By George Tybout Purves, D.D., LL.D. The Presbyterian Board of Publication and Sabbath-School Work, Philadelphia. 5¼×8¼ in. 377 pages. $1.25, net.

The scholarly theologian and preacher who lately passed away in his prime from the pastorate of the Fifth Avenue Presbyterian Church in New York leaves, beside the works published in his lifetime, this memorial volume of his utterances in the pulpit, taken after his death from a multitude of others. Dr. Purves's "Biblico-theological" method and clear, vigorous style are well represented. It seems strange that not one of these twenty discourses deals with the ethical and social aspects of religion. Such a defect we would prefer to attribute to the selection made from his sermons, rather than to any failure to preach the social half of the Gospel.

First Scientific French Reader (A). By B. L. Bowen. D. C. Heath & Co., Boston. 5×7 in. 288 pages.

German Composition. By E. C. Wesselhoeft, A.M. D. C. Heath & Co., Boston. 5×7 in. 77 pages.

Gift of Power (The). By John Ellery Tuttle, D.D. The Westminster Press, Philadelphia. 4¼×6½ in. 60 pages. 25c., net.

In the Eagle's Talon. By Sheppard Stevens. Illustrated. Little, Brown & Co., Boston. 5×8 in. 475 pages.

In interest and workmanship this ranks above the average romance of the day. A certain pastoral charm surrounds the lives of the early French colonists, and their relations with the Indians are picturesquely described. The feeling of the inhabitants towards the incoming Americans is also well brought out, and there is an idyllic love story.

Iron Hand (The). By Howard Dean. The Abbey Press, New York. 5×8 in. 214 pages. $1.

Les Malheurs de Sophie. By Madame La Comtesse de Ségur. Edited by Elizabeth M. White. D. C. Heath & Co., Boston. 5×7¼ in. 76 pages.

Life and Health. By Albert F. Blaisdell, M.D. Illustrated. Ginn & Co., Boston. 3¾×7½ in. 346 pages. $1.

Life and Letters of Thomas Cromwell. By Roger Bigelow Merriman. Oxford University Press (American Branch), New York. In 2 vols. 5½×8¾ in. $6, net.

A fine specimen of historical research is presented in these volumes. Cromwell's correspondence during the decade of his power (1530–1540) is our main source of information for those years. All of his extant letters are here given in an accurate transcription of the originals, interesting to the student of language as well as of history. Twenty-one of them have never been printed or calendared before. The importance of Cromwell as a promoter of the Protestant interest at the time of the breach of the Crown with the Papacy is second only to the detestation which his Machiavellian principles and utter lack of conscience inspire. The modern parallel to this terrible vizier of an equally unscrupulous sovereign is hardly to be found to-day in civilized lands except in the fictitious persons created by law and styled "corporations." The description of some of these, as conducting themselves "as having neither bodies to be kicked nor souls to be damned," closely fits the character here portrayed. Yet Mr. Merriman treats Cromwell dispassionately, as a type of man characteristic of the sixteenth century, to whom neither patriotism nor statesmanship can be denied, though dominated by the non-moral principle of the practical utility of means, however evil, to his ends. It is an open question, in Mr. Merriman's view, whether Cromwell did not procure the death of Henry's divorced queen Katharine by poison. To the student of those troubled and cruel times of our mother country these volumes present a profoundly interesting subject in all the light now made available by research.

Life at West Point. By H. Irving Hancock. Illustrated. G. P. Putnam's Sons, New York. 5×7¾ in. 260 pages. $1.40, net.

The author has been successful in his attempt to give a spirited picture of life in the Academy. It is this side of the subject rather than the historical or biographical to which the book is devoted. We are told exactly how the cadet studies, drills, eats, exercises, and plays. The volume has special interest, therefore, to prospective and new cadets and their friends, but is not without value to the general reader.

Marion Manning. By Edith Eustis. Harper & Bros., New York. 5×7½ in. 339 pages.

This is a novel of the present time. The theme is the love and marriage of a pure, high-minded Virginia girl, bred in almost primitive simplicity, to a Northern man of the world and politician. He has a past which the girl discovers—together with his ingrained selfishness—after marriage. The tragedy of the tale then works itself out. The book as a character study is well done, and the intention is moral.

New and Living Way (The). By Milton S. Terry, D.D., LL.D. Eaton & Mains, New York. 5×7½ in. 134 pages. 50c., net.

The main facts of Christian experience are here exhibited in their customary order, and in a conspicuously Biblical method. The conception of the Christian life is of the individualistic type. As a doctrinal handbook it may serve a variety of uses—among them that of catechumens preparing for church membership; but it needs supplementing on the social side of the Christian life.

New Century Bible: I. and II. Thessalonians and Galatians. Edited by Prof. W. F. Adeney, M.A. General Editor, Prof. Walter F. Adeney. Oxford University Press (American Branch), New York. 4×6½ in. 344 pages.

Our favorable comments on previous issues of this series require no repetition in connection with this volume.

Of Friendship. By Michel de Montaigne. (The Buff Booklet Series.) William S. Lord, Evanston, Ill. 5×6½ in. 38 pages. 25c.

Old Gold; or, The Cruise of the "Jason" Brig. By George Manville Fenn. Illustrated. E. P. Dutton & Co., New York. 5¾×8 in. 416 pages. $1.50.

A lively story of adventure, in which some English and American young men start on an exploration trip along the Orinoco and Amazon

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Rivers. Among the many unlooked-for things they find is hidden and long-forgotten gold.

Philosophy, Its Scope and Relations: An Introductory Course of Lectures. By Henry Sidgwick. The Macmillan Co., New York. 5½×9 in. 252 pages. $2.25.

These twelve lectures, left by their lamented author at his recent death in a somewhat unfinished form, have been edited by his friend Professor Ward, in accordance with his last wishes. They deal with philosophy by itself, and in distinction from metaphysics as a part of it, and also with the relations of Philosophy to Psychology, History, Sociology, and Practical Philosophy, or Ethics. Professor Sidgwick was one of the most critical and cautious thinkers. This volume is particularly valuable for its lucid discriminations between distinct provinces of thought whose boundaries are often blurred. His metaphysical standpoint is the so-called philosophy of Common Sense, or Natural Dualism. It is not strange, therefore, that, as in this volume, he fails to treat the problem of evil as satisfactorily as other problems.

Phonographic Dictionary and Phrase Book (The). By Benn Pitman and Jerome B. Howard. The Phonographic Institute Co., Cincinnati. 5¼×8 in. 552 pages. $3.

Presbyterian Home Missions. By Sherman H. Doyle, D.D., Ph.D. The Presbyterian Board of Publication and Sabbath School Work, Philadelphia. 5×7¾ in. 318 pages. $1, net.

This volume, appearing in the centennial year of the Presbyterian Board of Home Missions, faces forward rather than backward. It deals sparingly with the past, except with missions among the Indians, and is mainly concerned with present work and opportunities from Porto Rico to Alaska. Dr. Doyle still holds to the legend, which critical historians have abandoned, that Dr. Whitman saved Oregon to the Union.

Progression to Immortality. By Henry S. Brooks. A. Wessels Co., New York. 5×7½ in. 79 pages. 50c., net.

Reformers' Year Book for 1902 (The): Formerly the Labour Annual. Edited and Published by Joseph Edwards, Kirkintilloch, Glasgow, Scotland. Copies can be obtained from Leonard D. Abbott, 28 Lafayette Place, New York. 5×7¼ in. 192 pages. Paper cover. 30c.

An interesting year-book giving an account of reform work and workers throughout the English-speaking world. Great Britain occupies the bulk of the space, but "Brighter Britain," as it is called, receives attention. While the bias of the book is Socialistic, all kinds of movements representing moral discontent with the existing order are embraced within the scope of the work.

Russells in Chicago (The). By Emily Wheaton. Illustrated. L. C. Page & Co., Boston. 4½×7 in. 257 pages. $1.25.

Story of the Token (The). By Robert Shiells, F.S.A. (Second Edition.) The Presbyterian Board of Publication, Philadelphia. 4½×7½ in. 196 pages. $1, net.

Story of Westminster Abbey (The). By Violet Brooke-Hunt. Illustrated. E. P. Dutton & Co., New York. 5×7¾ in. 356 pages. $2.

A popular, readable account of the history of the Abbey, with sketches and anecdotes about its builders, the royal personages who are connected with Westminster's story, and the illustrious dead who lie beneath its roof. The pictures are poorly printed.

Selections from the World's Greatest Short Stories. By Sherwin Cody. A. C. McClurg & Co., Chicago. 4½×7 in. 412 pages. $1, net.

Select Orations and Letters of Cicero. (Allen and Greenough's Edition.) Revised by J. B. Greenough and G. L. Kittredge. Ginn & Co., Boston. 5×7½ in. 226 pages. $1.45.

Temple Bible (The): Thessalonians I. and II.: Galatians and Corinthians I. and II. The Fourth Book of Moses called Numbers. Edited by G. Buchanan Gray, M.A. The J. B. Lippincott Co., Philadelphia. 4×5¼ in. 60c. net, per vol.

The Introduction and Notes in these two volumes appear to be excellently done.

Treasury (The): A Magazine of Religious and Current Thought for Pastor and People. Vol. XIX. May, 1901—April, 1902. E. B. Treat & Co., New York. 6¼×9¼ in. 962 pages. $3.

This widely known religious monthly enlists the pens of many influential writers. Its varied contents, including sermons and sermon outlines, Sunday-school lesson studies, and many special articles, show it to be specially adapted to preachers and teachers. Its attitude in Biblical criticism and theology is that of pronounced conservatism.

Unto the End. By Pansy (Mrs. G. R. Alden). Illustrated. The Lothrop Publishing Co., Boston. 5×7½ in. 365 pages.

Unwilling Guest (An). By Grace Livingston Hill. Illustrated. The American Baptist Publication Society, Philadelphia. 5×7½ in. 327 pages. $1, net. (Postage, 15c.)

Vacation with Nature (A). By Frank De Witt Talmage. Funk & Wagnalls Co., New York. 4½×7 in. 276 pages. $1, net. (Postage, 9c.)

Varieties of Religious Experience. By William James, LL.D. (The Gifford Lectures, 1901-1902.) Longmans, Green & Co., New York. 6×9 in. 527 pages. $3.20, net.

Reserved for later notice.

Vingt Mille Lieues sous les Mers. By Jules Verne. Edited by C. Fontaine, B.L., L.D. D. C. Heath & Co., Boston. 4½×6½ in. 201 pages.

Way of Escape (The). By Graham Travers (Margaret Todd, M.D.). D. Appleton & Co., New York. 5×7¾ in. 377 pages. $1.50.

What Gladys Saw: A Nature Story of Farm and Forest. By Frances Margaret Fox. Illustrated. The W. A. Wilde Co., Boston. 5×7¾ in. 318 pages. $1.25.

This little story will prove both valuable and pleasant to young readers. Gladys taken to the country makes nature studies under guidance of her elders. She achieves a veritable scrap-book of nature. Her observations and discoveries are told with as much picturesqueness as truth, and will surely delight other young people.

What's What? At Home and Abroad. By F. Sturges Allen. The Bradley-White Co., New York. 4×6½ in. 122 pages.

Wise Saws and Modern Instances. Gathered by Edward Fitzgerald. William S. Lord, Evanston, Ill. 5×6 in. 24 pages. 25c.

Writing Latin: Book One—Second Year Work. By John Edmund Barss. The University Publishing Co., New York. 5×7½ in. 77 pages. 50c.

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Correspondence

Mr. Kidd's New Book

To the Editors of The Outlook:

It was with considerable expectancy that I took up Benjamin Kidd's recent book entitled "Western Civilization." Here must be a book, I thought, that is not a mere echo, but an original voice. There was, however, some disappointment in store for me. My chief criticism is that the work has at once no movement and no repose. The first defect comes from an absence of intermediate ideas; the second is owing to a want of an internal analysis. I am aware, by the way, that to say that something has neither movement nor repose is to utter a paradox; but, then, there is such a thing as motion in a circle.

Another criticism I have to make is that the language throughout is vague, diffuse, and cumbrous, while the sentence-units are largely submerged in qualifying clauses; and also that there is a lack of balance in the formulation of the germ ideas. For instance, "Projected Efficiency" and "Ascendency of the Present" are put forth as contrasted terms. Would it not have added to both clearness and force to place over against "Projected Efficiency" the phrase "Current Efficiency;" or else to oppose "Ascendency of the Present" by "Ascendency of the Future"?

The central idea of the book is that the present and its interests ought to be brought under the sway of the future. Absorption in the present, that is, is to make way for projection into the future. And such shifting of the center of gravity would be in keeping with the true spirit of Western civilization, with its keynote of dominant future.

Now, it is safe to say, there never was a period since the dawn of enlightenment when there was greater need for striking this note of "futurity" than in these days. Our entire social fabric is tainted with the breath of self-centeredness. Take, for example, the institution of marriage. Marriage is a contract, we say; that is, it is something which must be looked upon from the interests of the parties immediately concerned. Well, marriage is a contract, if we so choose; but a contract, in the words of Edmund Burke, as applied to the State, is "a contract not only between those who are living, but between those who are living, and those who are dead, and those who are to be born."

A similar lack of a sense of solidarity, of a subordination of the present to the future, is traceable in our attitude toward the whole range of social life.

This book of Mr. Kidd's is sure to attract wide and thoughtful attention, and is likely to prove a potent stimulus toward a clearing up of our social ideas, eventually leading to a crystallization of the thought underlying Western civilization and informing the theory of evolution—the thought of a subordination of the actual to the ideal, the economic principle to the ethical.

GABRIEL WEISS.

Where is the Blame?

To the Editors of The Outlook:

Over against the window, as I write, a poor young immigrant with his right hand in a sling is walking nervously to and fro, wishing himself "at the bottom of the Atlantic."

He reached here Saturday evening, unable to speak a word of English. Tuesday morning he was set to work by a firm which gives the preference to new arrivals. At half-past ten of the same morning his right hand was crushed so that a part of the forefinger has been cut off and further amputation may be necessary. He was without money or relatives here. The people who have taken him in did not even know him in the old country—but the hearts of working people are large and warm.

The company pays for dressing a wound the first time, but that is all they can afford to do, such accidents are so common. His was the second case that day; and but a little more than a week ago a man with a family lost the best part of his hand, as did also another new arrival not so very long ago. If a list of all casualties, great and small, could be had, it would be a long one.

Among the stockholders of this business are warm-hearted and public-spirited

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people. Its managers and overseers are esteemed and capable men who do what they can to prevent accidents—and yet they come!

The employing side takes the ground that injuries are the result of carelessness. Some of the help believe that the machines move now and then irregularly; and if cheaper and cheaper labor is employed in building them, there may be something in that. My own idea is that perfectly well people—who are not anxious and worried—might work unharmed for a long time. But trouble and the lesser ailments are the lot of all. And is it not true that the faculty of attention directed to a single movement for extended periods becomes weary and exhausted of necessity? Then carelessness, if it must be called by that name, is sure to follow.

The fault seems to be with the system. And yet, wherever the blame may lie, such things, unhappily, beget class bitterness. E. H. R.

In the Philippines

[We are permitted to print the following extract from a personal letter by its recipient, Dr. Henry S. Pritchett, President of the Massachusetts Institute of Technology. The writer of the letter is in the Philippines, occupies a position of importance, and has had excellent opportunities for observation. We are sure that our readers will be glad to see these statements, which bear in themselves evidence of fairmindedness and of unusual knowledge of the situation.—THE EDITORS.]

The islands are gradually becoming pacified. The situation is much improved over what it was a year ago. We continue to have outbreaks in a few of the provinces, but these disturbances are not serious and are likely to continue for some years. The civil government, however, is gaining in favor with the natives every day, and I think these people may in time be depended upon to discover the value of peace and American administration.

We must launch a university here at an early date, so that a complete system of education may be formulated, embracing both the grammar school and the university. It should be contemporaneous and co-extensive with the establishment of civil government. After the endowment has been secured, it will take several years to get started; in the meantime I think the proceeds of the foundation should be used in sending bright young Filipinos to the States to be educated in our universities there.

Educational matters are also complicated by the relation of the Church to existing institutions. The College of San José is an institution just three hundred years old, and is the second educational institution in these islands, the University of Santo Tomas being first. The Catholic Church claims the right to administer this institution, and so does the Government of the United States. The questions raised in the case are these:

Did the Government of the United States acquire, by the Treaty of Paris, the right and power to provide for the control and management of the foundation and properties of the College of San José as an institution under the secular and civil control of Spain in the Philippine Islands, so that the United States should now by law give to the College a directory, non-sectarian in character, to maintain and conduct it as a school of medicine; or, as claimed on behalf of the Church, have the foundation and properties of the College of San José, under the canonical law and the civil law of Spain, always been subject to the ultimate control of the Church for sectarian, charitable purposes, and controlled and exercised by the King of Spain only by virtue of a concordat between him and the Pope, as the head of the Catholic Church?

It will be remembered, when the islands were ceded to the United States by the Treaty of Paris, Spain was administering the College. *Prima facie*, the College should have passed to the United States, but the Church claims it on the ground that it was an *obra pia* and was administered by the King of Spain in his capacity as Royal Patron, which, in its contention, is a power delegated by the Church and not one which inheres in sovereignty. The administration of several other eleemosynary institutions here will depend upon the outcome of this case.

The situation reminds one of a big school, with Uncle Sam as the teacher and the Filipinos as the students. Instead of having a school, however, made up of

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bright, innocent children, coming from homes where a foundation has been laid for discipline and culture, this school is made up of pupils who are childlike only in respect to ignorance, having had a training in the baser passions of hate, revenge, treachery, cruelty, and deceit only, and having such propensities as a Malay people would naturally have who for centuries have been ground between the upper and nether millstones of ancient barbaric custom and corrupt and cruel Spanish administration. One's heart goes out to them in sympathy and pity. As in Spain, the education of these people has always been in the hands of the Catholic clergy. As a result, they have been kept in ignorance and the clergy have acquired the best part of the arable lands of the islands.

The friar has been the real administrator of these islands for nearly four hundred years, and while Spain has relinquished its political sovereignty over the Archipelago, the friar still has his hand upon the mind of the youth and the conscience of the people. We cannot evict the friar, nor can we resort to the use of arbitrary power for breaking his influence. Our only recourse is to win the people away from him by superior advantages, by kindliness, and by justice. At present the faces of the brightest young people of the islands are turned toward Santo Tomas and other Catholic colleges. The only way to change this is to establish a university here with advantages so superior in every respect to those offered by the other educational institutions that the faces of the entire youth of the Archipelago will be set towards it from the very beginning.

There are now about two hundred thousand children attending our public schools. I estimate that in five years there will be six hundred thousand, and by that time there will be material for starting several of the departments of the university. We are sorely in need of two departments now, viz., a Law School and a School of Technology. These people have been taught very little besides Theology, Latin, and Church History. The point is to get leaders in all parts of the islands who are educated in the arts of industry and administration. The curse of the Orient is that there are no leaders along these lines.

Another immediate advantage would be that with a big endowment we could bring a large corps of able teachers over at once. The most effective way to carry a civilization is by means of men. Judge Taft, for example, who is a living, palpitating representative of all the best there is in our civilization, has done more to give these people an idea of American life and institutions than they could get by reading in a decade. Montesquieu was right when he said that "in the infancy of societies, chiefs of the State form the institutions; afterwards the institutions form the chiefs of the State." While it is our boast that ours is a government of laws and not of men, yet for a number of years the fate of our administration in these islands will be determined more by the character of the men sent out here than by the laws that are enacted. I could go on indefinitely enumerating the immediate and ultimate advantages of educational work in these islands, but I will close with the statement that, in my opinion, the accomplishment of the above-mentioned plan would do more than any other thing to pacify the whole body of this people *at heart*, and is necessary to the successful operation of civil government in these islands.

Fresh Air for All

The Get Together Club of this city, which combines the evening meal with entertainment as interesting as and more profitable than any planned by a Haroun al Raschid, held its closing meeting Thursday of last week, at the Fresh Air Home of the Children's Aid Society at Bath Beach. The subject for consideration was the Fresh Air charities of—or out of—New York, and no better object-lesson thereon could have been devised, as the guests came from the hot, smoky atmosphere of the city to the fresh breezes from the bay, and the green grounds with their romping children. There was ample time to visit the cottages of the Home, wherein thirty dollars permanently endows a child's bed and lodging. It was one of these same brass-topped beds that the little boy had in mind when he wrote back to his less hygienic home: "Dear Mutter, I eats plenty. I sleeps in gold beds. But I don't get no beer."

When the summons came that called

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the children to their dormitories and the guests to their dinner, the tables were found decorated by wrought-iron candelabra and painted menu cards, each the individual work of a child in the Aid Society's schools, and the sherbet cups were baskets, charming in design, some flower-shaped, of tissue-paper, others of osier, made by the same hands. Their originality and grace showed the joy of the handworker, and to each was attached a card with the name and age, nine, ten, thirteen, of the child who had made it, with the name of the school, for into such industrial training the Children's Aid Society gathers cripples, truants, and waifs who cannot attend the public schools. As host of the occasion, the President of the Aid Society, Mr. William Church Osborn, presided, and in introducing the speakers touched on the characteristic of modern charity, which scorns to stop at relieving pain and suffering, but seeks to alleviate and bring cheer into the monotony of life. Mr. Osborn spoke of his wish for the more widespread observances of the "family day" on which father and mother and children should have a weekly holiday in the open air, and of the need of greater co-operation between country and city, by which country workers might come to the city in the winter-time to share in press of work and enjoy the change, and in the summer the city dweller might have the relief and relaxation of country pursuits. By happy circumstance the meeting fell on the birthday of the founder of the Children's Aid Society, Charles Loring Brace, whose name goes down to posterity as the children's friend, and of whom it was said that his "plans embraced everything save punishment." His son sketched the history of the fresh-air work, which now charitable societies are undertaking, and which began only fifty years ago, when the mistress of a home on the Hudson opened her grounds for a day's outing to the pupils of an industrial school. Other outings followed, and finally the gift of houses and land for permanent summer work.

Of special interest were the experiences of Mr. Neill, an agent of the Society, and his description of the Brace Farm School, where street boys learn agriculture and citizenship, and are prepared for homes in the West, where many and many an outcast, rescued from surroundings of degradation, has grown into a useful American—two, in fact, of the boys the Society had taken from the streets and placed in Western families having become Governors of States. No institutional life compares with this "placing-out system," for, as Mr. Neill truly remarked, "No public institution can equal the humble home of an honest and kind-hearted man and woman." Mrs. J. H. Johnston, President of the "Little Mothers'" Aid Association, made an eloquent appeal for the "little mother," the child who hitherto has been left out of everything because she must always stay at home and mind the baby. The Association is striving to provide instruction and recreation for this little girl, upon whom the absence of the wage-earning mother throws all too early the duties of nurse and caretaker. The Hon. E. C. Teale, of the Department of Public Charities, described the work of a Charity Commissioner, while Mr. Duff G. Maynard, agent of the St. John's Guild, told of the floating hospitals that carry women and ailing children into the sea air of the bay, providing lunch and talks on hygiene by a trained nurse. The Secretary of the League for Social Service, Dr. William H. Tolman, who, like Mr. Riis, knows the power of a picture, and has caught with his camera tenement interiors that ought not to exist, and shows them that they may cease to exist, as do pathological bacteria when brought into the light, threw on a stereopticon sheet views of homes—if such crowded holes can receive that name—where families live whose united earnings do not exceed four dollars a week, and brought vividly before his hearers what a vision of normal, healthful life comes to an East Side child in its summer vacation.

It is not strange that a Get Together Club No. 2 has been formed in Hartford, for a more effective means of bringing before a body of citizens municipal needs and undertakings could hardly be devised.

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Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.

Did God ever speak to men in an audible voice before the time of Christ? It was the belief of my childhood and earliest youth that he did. All through the Old Testament he is represented as speaking: "I, even I, am he that blotteth out thy transgressions, and as a thick cloud thy sins." "Their sins and their iniquities will I remember no more." "Come now, and let us reason together, saith the Lord." Were these anything more than the words of so-called "inspired men," men who, in an hour of exaltation, represented God as thus speaking to men? Or did God speak to men in that far-off time as did Christ in after time? I suppose it to be unquestioned now that the inspiration of Old Testament men was often nothing more than a strong impression, received through that vague, unreliable something called "a vision." Or that, without "a vision," they so believed in the merciful character of God as to feel sure that he would thus speak to men—indeed, that he was so speaking to men, though they heard him not. But is there any sure ground for confidence, any true foundation for rest, in those thrilling words of the Old Testament that, in my blessed ignorance—if ignorance ever be blessed—I once believed? If God did not really speak, who can know that God's merciful thought and purpose were ever in those words? H. D.

Yes, but the audible voice was the voice of the prophet as spokesman. See Hebrews i., 1: "God spake to the fathers through the prophets." The prophets themselves heard only the inner voice that we describe as the voice of conscience. It is only in conscience that a voice recognized as divine ever makes itself heard. It is peculiarly in conscience that the spirit of God communes with the spirit of man. So the prophets are said to have spoken "as moved by the Holy Spirit" (2 Peter i., 21). The phrase, "Thus saith the Lord," is the common Hebrew formula of an authoritative declaration, and means simply the same as the modern preacher's phrase, "God knows that what I say is true." But our assurance of the Eternal Goodness depends on no ancient text.

Although a firm believer in God and his all-wise love, yet I find it difficult to satisfactorily reconcile his affection for his children and the permission upon his part of such terrible and destructive events as have lately occurred in the West Indies, where so many thousands of human lives have been wiped out—old and young—and no doubt many of them were spiritually innocent and God-fearing. Will you kindly explain why the merciful Providence directs or permits such to occur—as volcanic eruptions, earthquakes, tidal waves, etc.? T. W.

The root of the difficulty is that God has given existence to sentient beings on a globe subject to the changes of surface necessitated by its gradual cooling and shrinking. This makes some catastrophes inevitable, especially if people take the risk of settling or of remaining, as Consul Prentis did, in dangerous regions. The poet reasonably asks, "Shall gravitation cease as you go by?" To treat this subject adequately yet briefly is very difficult. These points mark out the line of correct thought: 1. We must believe it perfectly reasonable for God to create life on such a globe. 2. Should God arrest the operation of the natural causes that produce earthquakes, etc., great evils would result. Reliance on the uniformity of nature is indispensable to human progress. 3. God cannot make beings susceptible of pleasure yet insusceptible of pain, any more than he can make light that casts no shadow. 4. Pain is not evil in itself, but rather preventive of evil. 5. Death is not an evil. "Death's true name is Onward!" Nothing that is purely natural is evil. 6. Man is at his best where nature is hardest. 7. The test of things as good or evil is not in their taste, but in the use men make of them. 8. God's chief concern is not for our ease, but for our development in character. 9. The noblest characters testify, with Socrates, "No evil can befall a good man, in life or in death;" and with Paul, "All things work together for good to them that love God."

Name the best work on "The New Psychology," and the price. M. B. H.

The "new psychology" is an ambiguous term. It may mean either the radical doctrine of "phenomenalists," as Münsterberg, who seem to reduce everything to appearances and mechanism; or it may mean the more conservative but modernized psychology represented in the works of James, Baldwin, Ladd, Calkins, and others. A critique of Münsterberg's views, as published in a series of pamphlets, is given in Professor Seth's chapter on "The 'New' Psychology" in his "Man's Place in the Cosmos" (Scribner's Sons, New York). See also Münsterberg's book, "Psychology and Life" (Houghton, Mifflin & Co., Boston). For the other school, see James's "Principles of Psychology" (two volumes, or one abridged, Houghton), Ladd's "Psychology, Descriptive and Explanatory" (Scribners), Baldwin's "Mental Development in the Child and in the Race," two volumes; Calkins's "Introduction to Psychology" (both by the Macmillan Company, New York). There is no "best work," except with reference to the reader's need. Prices vary between $2 and $3.

When a boy, I was told that an atheist was turned from the error of his way by seeing the parent birds carrying in their bills leaves of the white ash and placing them upon their nest of young to protect them from a climbing snake reaching out for them. The leaves instantly drove the snake away. Please inform me through your weekly whether there is positive proof that such a protection is used by birds, or is it only to be found in Sunday-school books, but not in authoritative natural history works? E. B. R.

It would seem that there are many miracles evident out-of-doors that might "turn an atheist from the error of his way." The incident recited by our correspondent—namely, the use of the leaves of the white ash by parent birds for protecting their young from climbing snakes—possibly has some foundation in fact. In a long experience as a field ornithologist, Mr. William E. D. Scott, a trained naturalist, says he has observed nothing of a like nature. He adds, however, that the great crested flycatcher, which builds in deserted woodpeckers' domiciles as well as in natural cavities in trees, habitually does something quite as extraordinary. A cast snake's skin almost always figures as a part of the lining of the nests of this kind of bird. Presumably this may be to prevent intrusion on the part of enemies, as well as of other birds seeking similar localities for nesting or sleeping.

Is it not probable that Miss Repplier's "Duchess" spoke of a steel glass when she described a "glass hoff Setyl set in Sellfer gyld"? Silver gilt was in use at that time, and so, of course, was steel for mirrors, as we know from the famous poem of the "Steele Glas" by George Gascoigne. E. F. S.

Can any one tell me where to find a short poem entitled, I think, "Christ in the Garden," of which one stanza is this:

"While passing a garden,
Was borne on my ear
A voice faint and plaintive,
From one that was near"? W.

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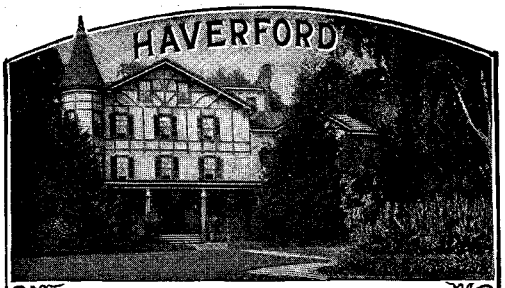

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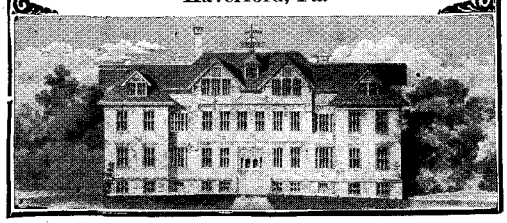

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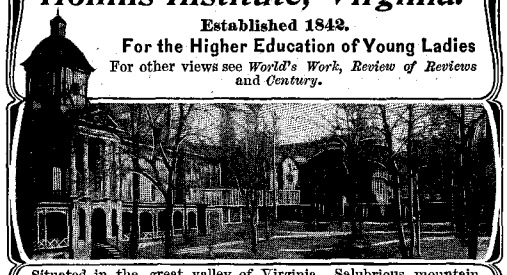

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Ninety-Seventh Semi-Annual Statement,
JANUARY, 1902.

SUMMARY OF ASSETS:

Cash in Banks	$ 743,517 01
Real Estate	1,633,892 06
United States Bonds (market value)	2,072,000 00
State and City Bonds (market value)	1,114,000 00
Railroad and Gas and Water Stocks and Bonds (market value)	8,269,210 00
Bank and Trust Co. Stocks (market value)	469,750 00
Bonds and Mortgages, being 1st lien on Real Estate	128,750 00
Premiums uncollected and in hands of Agents	771,087 62
Interest due and accrued on 1st July, 1902	53,663 04
	$15,255,869 73

LIABILITIES:

Cash Capital	$3,000,000 00
Reserve Premium Fund	5,060,677 00
Reserve for Unpaid Losses and Claims	1,288,849 85
Net Surplus	5,906,342 88
	$15,255,869 73

Surplus as regards policy holders - $8,906,342 88

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John Brown

Amount $ 10,000

Date July 1st 1902

Age 35

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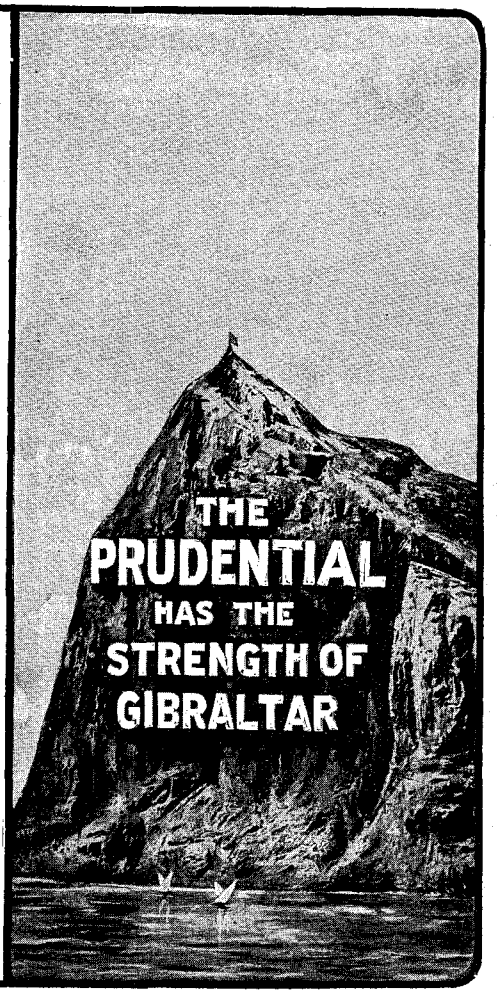

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